Sr. Mary John

FORMULARY OF PRAYERS

FOR THE USE OF

THE SISTERS

OF

SAINT JOSEPH

PERMISSU SUPERIORUM

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To the Glorious Patriarch St. Joseph, Foster-Father of the Eternal Word, Spouse of the Most Holy Virgin, Model and Patron of Interior Souls.

Blessed Saint Joseph! man according to the heart of God! Seraph of love! thou, whose heart was always inflamed with the pure flames of the most ardent charity, and whose life was a constant prayer and continual contemplation! deign to accept the offering of this little book, destined to cherish piety and the spirit of prayer in a Congregation which is entirely devoted to thee, and which has the honor of bearing thy glorious name. From the height of the throne where thou reignest in heaven, near Jesus and Mary, cast thy paternal looks on those who rejoice in being thy daughters, and who are filled with the most profound respect and

tender veneration for thee. Obtain for them the graces of which they stand in need, in order to arrive to the sanctity to which God calls them. Especially, obtain for them the spirit of prayer, the gift of piety, that fervor of which thou art the perfect model. Teach them to pray as thou thyself hast learned it from thy august Spouse and her divine Son. While reciting the form of prayers laid down in this little work, may they be always animated with the same sentiments of humility, respect, attention, faith, confidence and love, with which thou thyself wert actuated, when, in thy poor house at Nazareth, thou offeredst with Jesus and Mary such fervent and acceptable prayers to the Divine Majesty.

FORMULARY OF PRAYERS.

PART I.

Prayers for Every Day.

ON AWAKING.

Give your first thoughts to God, addressing Him with the heart, and even with the mouth at times, in order to excite greater devotion.

I adore Thee, O my God! I thank Thee; I offer myself to Thee without reserve. My Lord Jesus! when shall I be entirely Thine, and when shall I be entirely according to Thy heart? My God and my all! I love Thee with my whole heart. In Thee do I place all my hopes.

Direct your thoughts to the points of the meditation which you should have prepared the evening previous.

In rising, begin by making the sign of the cross then pronounce devoutly the holy names of Jesus, Mary and Joseph. Take your clothes, and in putting them on, say:

Blessed be the Most Holy and undivided

Trinity! Blessed be the Father, who created me to His image and likeness; the Son, who redeemed me by His precious blood; the Holy Ghost, who called me to the religious life, and who, since I am in it, has conferred on me so many graces, which I have greatly abused! Blessed be the glorious Virgin Mary, and Saint Joseph, my holy Patron; blessed be my Angel Guardian, and all the angels and saints of heaven!

Afterwards, recite the PATER, AVE, and CREED. Kiss the ground, remembering that before God you are but dust and ashes, and that after death you shall return into dust.

MORNING PRAYERS.

On arriving in the chapel, kiss the ground, and adore our Lord, uniting your prayers and intention with His.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

* My Lord Jesus Christ! I firmly believe that Thou are here present in the most holy sacrament of the altar; I adore Thee with the most profound respect: I unite my adorations with those of angels and men, and with all the homage that Thou renderest to Thy eternal Father, in the most blessed sacrament.

* Permit us, O divine Saviour! to unite our prayers with those which Thou offeredst up when on earth. Give us a share in the holy dispositions of respect, veneration, love, and submission, with which Thou wert accustomed to address Thy Father. We beg of Thee to sanctify our prayers by the merit of Thine. We unite ourselves with the worship which the angels and blessed render to Thee in heaven, and with all the good works which are performed here on earth.

AN OFFERING OF THE DAY.

My God, my Creator, and my all! prostrate before Thy divine and sovereign Majesty, I adore Thee with the most profound respect. I believe in Thee, I hope in Thee, I love Thee with my whole heart. I render Thee a thousand thanks for all the favors I have received from Thee, particularly for having preserved me during the past night. I most humbly beg pardon for all my sins, which I detest for the love of Thee, and because they are displeasing to Thee. In fine, my God, I offer Thee, in union with the life, passion, and death of my Lord and Saviour Jesus Christ, all the thoughts, words and actions of this day; and all that I shall endure, and to which

I willingly submit with resignation and patience, as coming from Thy hands. Give me, O my God! Thy blessing, take me under Thy protection, and grant me the grace of passing this day and the rest of my life without ever offending Thee.

Glorious Virgin Mary, and you, O Angels and Saints of Heaven! and particularly thou, O Angel Guardian! take me under your protection, and impart to me your benediction. Amen.

Angelus Domini nuntiavit Mariæ; et concepit de Spiritu Sancto.

Ave, Maria, etc.

Ecce ancilla Domini; fiat mihi secundum verbum tuum.

Ave, Maria, etc.

Et Verbum caro factum est, et habitavit in nobis.

Ave, Maria, etc.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

OREMUS.

Gratiam tuam, quæsumus, Domine, mentibus nostris infunde, ut qui, Angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur, per eundem Christum Dominum nostrum. Amen.

AT THE TIME OF EASTER.

Regina cœli, lætare, Alleluia;
Quia, quem meruisti portare, Alleluia;
Resurrexit, sicut dixit, Alleluia;
Ora pro nobis Deum, Alleluia.
V. Gaude et lætare, Virgo Maria, Alleluia.
R. Quia surrexit Dominus vere, Alleluia.

OREMUS.

Deus, qui per resurrectionem Filii tui, Domini nostri Jesu Christi, mundum lætificare, lignatus es; præsta, quæsumus, ut per ejus genitricem Virginem Mariam, perpetuæ capiamus gaudia vitæ: per eundem Christum Dominum nostrum. Amen.

* *Say three times:* ~~Gloria Patri, et Filio,~~ et ~~Spiritui~~ Sanctu; sicut ~~erat~~ in principio, et ~~nunc, et semper, et in sæcula sæculorum.~~ Amen.—*Afterwards say one* Ave, Maria; *and observe the same after the* Angelus *of midday and evening.*

HYMN TO THE HOLY GHOST IN LATIN.

Veni, Creator Spiritus,
Mentes tuorum visita;
Imple superna gratia,
Quæ tu creasti pectora.

Qui diceris Paracletus
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere,
Digitus Paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis,
Virtute firmans perpeti.

Hostem repellas longius,
Pacemque dones protinus,
Ductore sic te prævio,
Vitemus omne noxium.

Per te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum,
Credamus omni tempore.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum.

THE SAME IN ENGLISH.

Spirit, Creator of mankind,
Come visit every pious mind;
And sweetly let Thy grace invade
Our hearts, O Lord, which thou hast made.

Thou art the Comforter, whom all
Gift of the highest God must call;
The living fountain, fire and love,
The ghostly unction from above.

God's sacred finger, which imparts
A sev'nfold grace to faithful hearts,
Thou art the Father's promise whence
We language have, and eloquence.

Enlighten, Lord, our souls, and grant
That we Thy love may never want;
Let not our virtue ever fail,
But strengthen what in flesh is frail.

Chase from our minds the infernal foe,
And peace, the fruit of love, bestow;
And lest our feet should step astray,
Protect and guide us in the way.

Make us eternal truths receive,
And practise all that we believe.
Give us Thyself, that we may see
The Father and the Son in Thee.

Immortal love, and endless fame,
Attend the Almighty Father's name;
To the Son equal praises be,
And, Holy Paraclete, to Thee.

THE PATER, AVE, AND CREED IN LATIN.

Pater noster, qui es in cœlis, sanctificetur nomen tuum, adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terra. Panem

nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra; sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a malo. Amen.

Ave, Maria, gratia plena, Dominus tecum; benedicta in mulieribus, et benedictus fructus ventris tui, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ. Amen.

Credo in Deum Patrem omnipotentem, creatorem cœli et terræ, et in Jesum Christum, Filium ejus unicum, Dominum nostrum, qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus; descendit ad inferos: tertia die resurrexit a mortuis: ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis, inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

OFFICE OF THE HOLY GHOST.

PATER, AVE, GLORIA PATRI.

Spiritus Sancti gratia illuminet sensus et corda nostra. Amen.

OUR FATHER, HAIL MARY, GLORY BE TO THE FATHER.

May the grace of the Holy Ghost illumine our senses and our hearts. Amen.

V. Domine, labia mea aperies.

R. Et os meum annuntiabit laudem tuam.

V. Deus, in adjutorium meum intende!

R. Domine, ad adjuvandum me festina. Gloria Patri, et Filio, et Spiritui Sancto; sicut erat in principio et nunc, et semper, et in sæcula sæculorum.

Alleluia, (*or*) Laus tibi, Domine, Rex æternæ gloriæ.

V. Lord, Thou wilt open my lips.

R. And my mouth shall declare Thy praise.

V. Incline unto my aid, O God!

R. O Lord! make haste to help me. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end. Amen.

Alleluia, (*or*) Praise be to Thee, O Lord! King of eternal Glory.

HYMN.

Nobis Sancte Spiritus,
Gratia sit data,
De qua Virgo Virginum,
Fuit adumbrata,
Cum per sanctum Angelum,
Fuit salutata,
Verbum caro factum est,
Virgo fœcundata.

The Holy Ghost our souls invest,
With grace that does o'ershade the best
Of Virgin dames, when from the spheres
An angel came to greet her ears;
The Word divine did flesh become.
And fruitful made a virgin womb.

Ant. Veni, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

V. Emitte Spiritum tuum, et creabuntur.

Ant. Come, O Holy Ghost! replenish the hearts of the faithful, and kindle in them the fire of Thy love.

V. Send forth Thy Spirit, and they shall be created.

R. Et renovabis faciem erræ.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

R. And thou wilt renew the face of the earth.

V. Lord, hear my prayer.

R. And let my cry come unto Thee.

OREMUS.

Adsit nobis, quæsumus, Domine, virtus Spiritus Sancti, quæ et corda nostraclementer expurget, et ab omnibus tueatur adversis: Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Benedicamus Domino.

R. Deo gratias.

Fidelium animæ per misericordiam Dei requiescant in pace.

Amen.

LET US PRAY.

We beseech Thee, O Lord! that the grace of Thy holy Spirit may be present with us, which may both purify our hearts, and defend us from all adversities,through our Lord Jesus Christ, Thy Son, who with Thee and the same Holy Ghost liveth and reigneth one God, world without end. Amen.

V. Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

May the souls of the faithful departed rest in peace. Amen.

PRIME.

Spiritus Sancti gratia illuminet sensus et corda nostra. Amen.

V. Deus, in adjutorium meum intende.

The grace of the Holy Ghost illuminate our senses and hearts. Amen.

V. Incline unto my aid, O God.

R. Domine, ad adjuvandum me festina. Gloria Patri, et Filio, et Spiritui Sancto, sicut erat in principio, et nunc et semper et in sæcula sæculorum. Amen.

Alleluia, (*or*) Laus tibi, Domine, Rex æternæ gloriæ.

R. O Lord make haste to help me. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now and ever shall be, world without end. Amen.

Alleluia, (*or*) Praise be to Thee, O Lord, King of eternal glory.

HYMN.

De Virgine Maria
Christus fuit natus,
Crucifixus, mortuus,
Atque tumulatus,
Resurgens discipulis
Fuit demonstratus,
Et, ipsis cernentibus,
In cœlos est elevatus.

Christ, born of Mary, blessed Maid!
Was crucified, was dead and laid
Within a tomb, from whence He rose,
And did His person soon disclose
To His disciples, in whose sight
He soar'd above the starry height.

ANT. Veni, Sancte Spiritus, etc. (*See above*). Emitte Spiritum tuum, etc. Domine, exaudi orationem, etc.

ANT. Come, O Holy Ghost, etc. (*See above*). Send forth Thy Spirit, etc.

OREMUS.

Adsit nobis, quæsumus, Domine, etc. Domine, exaudi, etc. Et clamor meus, etc. Benedicamus, etc. Fidelium animæ, etc.

LET US PRAY.

We beseech Thee, etc. V. Lord, hear, etc. May the souls, etc.

TIERCE.

Spiritus Sancti, etc. Deus in adjutorium, etc. Gloria Patri, etc.

The grace of the Holy Ghost, etc. Incline unto my aid, etc. Glory be to the Father, etc.

HYMN.

Suum Sanctum spiritum
Deus delegavit;
In die Pentecostes
Apostolos confortavit;
Et de linguis igneis
Ipsos inflammavit;
Relinquere orphanos
Eos denegavit.

God sent from heaven the Holy Ghost.
Upon the day of Pentecost:
He did the Apostles' minds inspire,
Inflaming them with tongues of fire;
He would not have them orphans left,
When of the sight of Christ bereft.

ANT. Veni, Sancte, Spiritus, etc. Emitte Spiritum, etc. Domine, exaudi, etc.

ANT. Come, O Holy Ghost, etc. Send forth, etc.

OREMUS.

Adsit nobis, etc. Domine, exaudi, etc. Benedicamus, etc. Fidelium, etc.

LET US PRAY.

We beseech Thee, etc. May the souls, etc.

SEXT.

Spiritus Sancti, etc. Deus in adjutorium, etc. Gloria, etc.

The grace of the Holy Ghost, etc. Incline, etc.

HYMN.

Septiformem gratiam
Tunc acceptaverunt:
Quare idiomata
Cuncta cognoverunt;
Ad diversa climata
Mundi recesserunt,
Et fidem catholicam
Tunc prædicaverunt.

With sevenfold grace God did enrich
The Apostles then, by means of which
They did both speak and understand
The language of each foreign land.
To preach Christ's faith they then disperse
Themselves throughout the universe.

ANT. Veni, Sancte, etc. Emitte Spiritum, etc. Domine, exaudi, etc.

ANT. Come, O Holy Ghost, etc. Send forth, etc.

OREMUS.

Adsit nobis, etc. Domine exaudi, etc. Fidelium, etc.

LET US PRAY.

We beseech Thee, etc. May the souls, etc.

NONE.

Spiritus Sancti, etc. Deus in adjutorium, etc. Gloria, etc.

The grace of the Holy, etc. Incline to my, etc.

HYMN.

Spiritus Paracletus
Fuit appellatus:
Donum Dei, charitas
Fons vivificatus,
Spiritalis unctio,
Ignis inflammatus:
Septiformis gratiæ
Charisma vocatus.

The consolating Spirit,
Entitled was true charity.
The Gift of God, a fire inflamed,
The vivifying fountain nam'd;
A spiritual Unction, sevenfold grace,
A free gift of celestial race.

ANT. Veni, Sancte, etc. Emitte, etc. Domine exaudi, etc.	ANT. Come, O Holy, etc. Send forth, etc.

OREMUS.	LET US PRAY.
Adsit nobis, etc. Domine exaudi, etc. Benedicamus, etc. Fidelium, etc.	We beseech Thee, etc. May the souls, etc.

LITANY OF THE HOLY NAME OF JESUS.

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.
Jesu, audi nos.
Jesu, exaudi nos.
Pater de cœlis, Deus,
Fili, Redemptor mundi, Deus,
Spiritus Sancte, Deus,
Sancta Trinitas, unus Deus,
Jesu, Fili Dei vivi,
Jesu, Splendor Patris,
Jesu, candor Lucis æternæ,
Jesu, Rex gloriæ,
Jesu, Sol Justitiæ,
Jesu, Fili Mariæ Virginis,
Jesu, Amabilis,
Jesu, admirabilis,
Jesu, Deus fortis,
} *Miserere nobis.*

Jesu, Pater futuri sæculi,
Jesu, magni consilii Angele,
Jesu, potentissime,
Jesu, patientissime,
Jesu, obedientissime,
Jesu, mitis et humilis corde,
Jesu, Amator castitatis,
Jesu, Amator noster,
Jesu, Deus pacis,
Jesu, Auctor vitæ,
Jesu, Exemplar virtutum,
Jesu, Zelator animarum,
Jesu, Deus noster,
Jesu, Refugium nostrum,
Jesu, Pater pauperum,
Jesu, Thesaurus fidelium,
Jesu, bone Pastor,
Jesu, Lux vera,
Jesu, Sapientia æterna,
Jesu, Bonitas infinita,
Jesu, Via et Vita nostra,
Jesu, Gaudium Angelorum,
Jesu, Rex Patriarcharum,
~~Jesu, Inspirator Prophetarum~~,
Jesu, Magister Apostolorum,
Jesu, Doctor Evangelistarum,
Jesu, Fortitudo Martyrum,
Jesu, Lumen Confessorum,
Jesu, Puritas Virginum,
Jesu, Corona Sanctorum omnium,
Propitius esto, parce nobis, Jesu.
Propitius esto, exaudi nos, Jesu.

Miserere nobis.

Ab omni malo,
Ab omni peccato,
Ab ira tua,
Ab insidiis diaboli,
A spiritu fornicationis,
A morte perpetua,
A neglectu inspirationum tuarum,
Per mysterium sanctæ Incarnationis tuæ,
Per nativitatem tuam,
Per infantiam tuam,
Per divinissimam vitam tuam,
Per labores tuos,
Per agoniam et passionem tuam,
Per crucem et derelictionem tuam,
Per languores tuos,
Per mortem et sepulturam tuam,
Per resurrectionem tuam,
Per ascensionem tuam,
Per gaudia tua,
Per gloriam tuam,
Libera nos, Jesu.

Agnus Dei, qui tollis peccata mundi, parce nobis, Jesu.
Agnus Dei, qui tollis peccata mundi, exaudi nos, Jesu.
Agnus Dei, qui tollis peccata mundi, miserere nobis, Jesu.
Jesu, audi nos.
Jesu, exaudi nos.

The Same in English.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of heaven,
God the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, splendor of the Father,
Jesus, brightness of eternal light,
Jesus, King of glory,
Jesus, Sun of justice,
Jesus, Son of the Virgin Mary,
Jesus, most admirable,
Jesus, the mighty God,
Jesus, Father of the world to come,
Jesus, angel of the great council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, Lover of chastity,
Jesus, God of peace,
Jesus, Author of life,
Jesus, Example of virtues,
Jesus, zealous Lover of souls,
Jesus, our God,

Have mercy on us.

Jesus, our Refuge,
Jesus, Father of the poor,
Jesus, Treasure of the faithful,
Jesus, good Shepherd,
Jesus, true Light,
Jesus, eternal Wisdom,
Jesus, infinite Goodness,
Jesus, the Way, the Truth, and the Life,
Jesus, Joy of Angels,
Jesus, King of Patriarchs,
~~Jesus, Inspirer of the Prophets,~~
Jesus, Master of the Apostles,
Jesus, Teacher of the Evangelists,
Jesus, Strength of Martyrs,
Jesus, Light of Confessors,
Jesus, Purity of Virgins,
Jesus, Crown of all Saints,
Have mercy on us.

Be merciful unto us, spare us, O Jesus.
Be merciful unto us, hear us, O Jesus,

From all evil,
From all sin,
From Thy anger,
From the snares of the devil,
From the spirit of fornication,
From everlasting death,
From the neglect of Thy holy inspirations,
Through the mystery of Thy holy Incarnation,
Through Thy Nativity,
Through Thy Infancy,
Through Thy divine Life,
Lord Jesus, deliver us.

Through Thy Labors,
Through Thy Agony and Passion,
Through Thy Cross and Dereliction,
Through Thy Languors,
Through Thy Death and Burial,
Through Thy Resurrection,
Through Thy Ascension,
Through Thy Joys,
Through Thy Glory,
Lord Jesus, deliver us.

Lamb of God, who takest away the sins of the world, spare us, O Jesus.
Lamb of God, who takest away the sins of the world, hear us, O Jesus.
Lamb of God, who takest away the sins of the world, have mercy on us, O Jesus.
Jesus, hear us.
Jesus, graciously hear us.

OREMUS.

Domine, Jesu Christe, qui dixisti: *Petite, et accipietis, quærite et invenietis, pulsate, et aperietur vobis;* quæsumus, da nobis petentibus divinissimi tui amoris affectum, ut te toto corde, ore et opere diligamus, et a tua nunquam laude cessemus. Sancti Nominis tui Domine, timorem pariter et amorem fac nos habere perpetuum: quianunquam tua gubernatione destituis, quos in solidtate tuae dilectionis instituas. Per Dominum nostrum, etc.

LET US PRAY.

O Lord Jesus Christ, who hast said: *Ask, and you shall receive, seek and you shall find, knock and it shall be opened unto you,* mercifully attend to our supplications, and grant us the most divine gift of Thy charity, that we may ever love Thee with our whole heart, and never desist from Thy praise, who with the Father and the Holy Ghost livest and reignest, one God, world without end. Amen.

V. Exaudi nos, Domine Jesu Christe.
R. Nunc et semper. Amen.

V. Graciously hear us, O Lord Jesus.
R. Now and forever Amen.

IN HONOR OF THE SAINTS OF THE MONTH.

Pater, Ave, Gloria Patri, etc.

FOR DECEASED SISTERS.

LATIN.	ENGLISH.
De profundis clamavi ad te, Domine; Domine, exaudi vocem meam.	From the depths I have cried to Thee, Lord; Lord, hear my voice.
Fiant aures tuæ intendentes in vocem deprecationis meæ.	Let Thine ears be attentive to the voice of my supplication.
Si iniquitates observaveris, Domine, Domine, quis sustinebit?	If Thou wilt observe iniquities, Lord; Lord, who shall bear it?
Quia apud te propitiatio est, et propter legem tuam sustinui te, Domine.	Because with Thee there is merciful forgiveness, and by reason of Thy law I have waited for Thee, O Lord.
Sustinuit anima mea in verbo ejus; speravit anima mea in Domino.	My soul hath relied on His word, my soul hath hoped in the Lord.
A custodia matutina usque ad noctem, speret Israel in Domino.	From the morning watch even until night, let Israel hope in the Lord.
Quia apud Dominum misericordia, et copiosa apud eum redemptio.	Because with the Lord there is mercy, and with Him plentiful redemption.
Et ipse redimet Israel ex omnibus iniquitatibus ejus.	And He shall redeem Israel from all its iniquities
V. Requiem æternam dona eis, Domine.	V. Eternal rest grant them, O Lord.

R. Et lux perpetua luceat eis.
Requiscant in pace. Amen.

R. And let perpetual light shine on them.
May they rest in peace. Amen.

Hail, Jesus, Mary, and Joseph! We consecrate to you our dear Congregation and this house. Accept of all those who are in it, for your daughters and servants, and give us your blessing.

Ave, Filia Dei Patris;
Ave, Mater Dei Filii;
Ave, Sponsa Spiritus Sancti;
Ave, Templum totius Trinitatis;
Nos cum Prole pia,
Benedicat Virgo Maria,
Et sancte Joseph, etc.

Hail, Daughter of God the Father;
Hail, Mother of God the Son;
Hail, Spouse of God the Holy Ghost;
Hail, Temple of the Blessed Trinity;
May the Blessed Mother and the Divine Son bless us.

The ground is then kissed and the VENI CREATOR recited, to implore of God that none but good subjects be received into the Congregation.

PREPARATION FOR MEDITATION.

I believe, O my God! that Thou art here and in the centre of my heart, with Thy infinite grandeur and sanctity. Infinite grandeur of my God! I acknowledge my nothingness and that of all creatures, in Thy holy presence. I most humbly ask pardon for all the sins I have ever dared to commit against

Thee, my God! my heavenly Father! Would that I felt ready to die of confusion and sorrow at the thought of having offended Thee!

Immense majesty, ineffable sanctity of my God, I do not presume to appear here in Thy presence in my own name, but in the name of Thy beloved Son. Through Him I hope for access to Thee. Not only am I unworthy to be in Thy presence, but I am utterly incapable of praying as I ought, or even of forming a good thought, unless it proceeds from Thee.

O Father! give me Thy Spirit, who may impart to me the gift of prayer. O Holy Ghost, Spirit of Truth! enlighten my mind, which is obscured with the darkness of sin. Spirit of Love! touch my heart and inflame it with Thy divine fire. Mother of God! give thy blessing to my prayer. Holy Angel Guardian, angels and saints of heaven! vouchsafe to defend me against temptations and distractions.

At the end of the Meditation, say: I most humbly thank Thee, O my God! through my Lord and Saviour Jesus Christ, for the favor of allowing me to remain in Thy presence; for the good thoughts Thou hast communicated to me, for the good resolutions Thou hast enabled me to take. I ask pardon for all the distractions and faults I have committed; I offer these resolutions to Thee in return for having bestowed them on me; and

I implore the grace of faithfully putting them in practice.

Most Holy Virgin! thou art my good Mother and Patron; I place all these resolutions in thy hands, and beg of thee to obtain their accomplishment. I offer to thee all the moments of this day, of my life, and of my death.

Sub tuum præsidium confugimus, sancta Dei Genitrix; nostras deprecationes ne despicias in necessitatibus, sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.	We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities; but deliver us from all dangers, O ever glorious and blessed Virgin.

Say Pater, Ave, and Gloria Patri, etc.

ACT OF CONSECRATION.

Let us consecrate Sunday to the most holy, most august, most adorable Trinity, and let us practise on this day frequent acts of self-annihilation in the Divine Presence, acts of zeal and desire of making this ineffable mystery known to, and loved and adored by, the whole world. We shall for this end offer up all the actions of this day.

Monday is appropriated to the devotion of the Souls of the Faithful Departed, to whose relief all our actions on this day are to be directed.

Tuesday is set apart for the devotion of the Holy Angels, and particularly of our Angel Guardian. Let us imitate them by great union with God, and the most perfect detachment from everything in the world. Let us honor them, and thank them for the innumerable acts of charity they incessantly bestow on us.

Wednesday is to be consecrated to the Most Holy Ghost. Let us be all love towards the Father, towards Jesus, and towards our Divine Spouse, the Spirit of Love, and all charity towards our neighbor.

Thursday is particularly devoted to the Most adorable sacrament of the Eucharist. During the course of the day, let us frequently practise acts of love, faith, reverence, and devotion to the divine Sacrament of love. Let us manifest our regret for the many insults and the extreme ingratitude offered to it by ourselves and others. Let us, in imitation of our Lord, practise the most perfect annihilation of ourselves, by acts of sincere humiliation and self-abasement.

On Friday, we commemorate the Passion of our Lord. Let us be penetrated with affection of love towards our suffering Lord. Let our hearts be afflicted at the reflection of His passion and cruel death.

On Saturday, we honor Mary. Let us therefore renew in our hearts ardent desires of imitating her humility, meekness, and purity. Let us also commemorate the virtues of Saint

Joseph and all the other saints, and protest to them our resolution of doing nothing unworthy of the sanctity of our state.

* Most holy Virgin, Mother of my God, and by this august quality worthy of the most profound respect of angels and of men, I come to render to thee my most humble homage and to implore thy protection. Thou art all-powerful with God, and thy bounty equals thy power.

Thou knowest, O holy Virgin! that from my tenderest infancy I have regarded thee as my mother, my advocate, and patroness. Thou hast from that time ever looked on me as thy daughter; and all the graces that I have ever received from God, I confess, with gratitude, that I have received them through thy intercession. O that I had been equally faithful in serving thee, O amiable Lady! as thou hast been bountiful in aiding me. I purpose in future to honor, serve, and love thee.

Receive, then, O holy Virgin! the protestation I make of ever belonging to thee. Graciously accept the confidence I repose in thee. Obtain for me of thy dear Son, my Saviour, a lively faith, a firm hope, an ardent, generous and tender charity; obtain for me a purity of mind and body that nothing may ever stain; a humility which may always increase; and a patience and conformity to the Divine Will altogether unchangeable. Amen.

* A PRAYER TO ST. ALOYSIUS GONZAGA.

O holy Aloysius, who didst imitate the angels by thy holy ardor! behold me, thy unworthy servant, who in a special manner recommend to thee the purity of my soul and body. I beg of thee, through thy angelical purity, to recommend me to Jesus Christ, the Immaculate Lamb, and to His holy Mother, the Virgin of virgins, in order that I may be preserved from all sin. Suffer me not on any occasion to sully holy purity; but when you shall see me exposed to any temptation, and in danger, banish from my heart all unclean thoughts and affections; awaken in my mind the thought of eternity and of Jesus Christ crucified; imprint deeply in my heart the sentiments of holy fear of God, and animate in me the affections of divine love; that, imitating thee on earth, I may enjoy God with thee in heaven. Amen.

A PARAPHRASE ON THE "DE PROFUNDIS," IN ORDER TO ASK THE DIVINE MERCY.

* Lord, I raise my cries to Thee, from this dark prison of my body, and from the profound abyss of my misery. Hear, then, the sighs of a poor captive, who trembles at the uncertainty of her eternal lot. Be attentive to my humble prayer, O Lord! Thou who

hast promised ever to hear those who confess their poverty, their weakness, and their nothingness. If Thou examinest our iniquities, and judgest us according to the rigor of Thy justice, who shall be able to stand before Thee? But what encourages me is, that Thou art full of mercy, and the promises of Thy law do not permit us to doubt of it. Yes, O Lord! our hopes are unbounded, because Thou hast assured us that Thou desirest not the death of the sinner, but that he be converted and live; because Thou teachest us that Thy mercy is as far above our iniquities, as the heaven above the earth; and that Thou punishest us in time, in order to spare us for eternity. Let Israel then hope in the Lord from morning-watch even until night, from the dawn of life to the obscurity of death. If this all-powerful God defers His aid, let us wait, and let us not be tired. He will shortly come; for He is the source of all bounty, an ocean of mercy. He has prepared for us, in the merits and in the blood of our Saviour, a full satisfaction, a redemption of infinite value. Efface, then, O Lord! the iniquities of Thy people. Let them know that Thou art a powerful Redeemer, in order that, as sin has reigned unto death, so grace, by justice, may reign unto eternal life: through Jesus Christ our Lord. Amen.

Salve, Regina, Mater misericordiæ, vita, dulcedo, et spes nostra, salve; ad te clamamus exules filii Evæ, ad te suspiramus, gementes et flentes in hac lacrymarum valle. Eia, ergo, Advocata nostra, illos tuos misericordes oculos ad nos converte; et Jesum, benedictum fructum ventris tui, nobis post hoc exilium ostende, O clemens, O pia, O dulcis Virgo Maria.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

Hail, holy Queen, Mother of mercy, our life, our sweetness and our hope! to thee do we cry, poor banished children of Eve, to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, O most gracious Advocate, thine eyes of mercy to us, and after this our exile ended, show unto us the blessed fruit of thy womb, Jesus, O most clement, O most pious, O most sweet Virgin Mary!

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

OREMUS.

Omnipotens, sempiterne Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii tui habitaculum effici mereretur, Spiritu Sancto cooperante, præparasti, da ut cujus commemoratione lætamur, ejus pia intercessione ab instantibus malis et a morte perpetua liberemur; per eundem Christum Dominum nostrum. Amen.

LET US PRAY.

Almighty and eternal God! who, by the coöperation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother, Mary, that she might become a worthy habitation for Thy Son; grant that as with joy we celebrate her memory, so, by her pious intercession, we may be delivered from present evils and eternal death: through the same Christ our Lord. Amen.

PRAYER BEFORE WORK.

We offer, O Lord! the work we are about to perform for love of Thee, to honor the labors of Jesus Christ on earth, and to glorify Thee with Him. But, in order to render it more agreeable to Thee, purify, O Lord! the heart that offers it, the hands that are about to undertake it; accept it as a penance for our sins, and render it salutary for us.

PRAYER ON LEAVING THE CHURCH.

I unite myself, O God! with all the love, respect, faith, and worship which the angels and saints render to Thee in heaven, and the just on earth. Vouchsafe, O Lord! to allow me to be united with them. O holy Angel Guardian! remain at the foot of this holy altar for me, and adore, love, and ask all grace and mercy for me.

THE HOURLY PRAYER.

My God, have mercy on me! I wish to love Thee, O my God! with my whole heart. When shall I be so happy as to possess Thee in heaven?

Mary, Mother of God, my life passes away: death and judgment approach. When that terrible moment shall arrive, O holy Virgin! be to me a good Mother, and render propitious to me the sacred heart of thy divine Son.

Hail Mary, etc.

God of infinite mercy! Thou wilt pardon us our sins, for the blood of Jesus is continually offered up to appease Thy anger. Amen.

(De Profundis, p. 24.)

AN ACT OF FAITH.

O my God! I firmly believe all the truths which Thy holy Catholic Church believes; because Thou hast revealed them, who canst neither deceive, nor be deceived.

AN ACT OF HOPE.

O my God! I rely with all confidence on Thy infinite bounty, and, though unworthy, I hope, through the merits of my Saviour, Jesus Christ, that thou wilt grant me Thy grace in this world, and eternal life hereafter; because Thou hast promised it, and Thou art most faithful to Thy promises.

AN ACT OF CHARITY.

O my God! I love Thee, and I most ardently desire to love Thee still more and more, because Thou art infinitely good and amiable. Increase Thy love in my heart, and grant that every day I may love my neighbor as myself, for the love of Thee. Have mercy, O my God! on my criminal soul, which, at the consideration of Thy infinite bounty, detests its sins, and resolves never again to commit them.

Ave, Filia Dei Patris, Ave, Mater Dei Filii. Ave, Sponsa Spiritus Sancti. Ave, Templum totius Trinitatis. Amen.

Hail, Daughter of God the Father, Mother of God the Son, and Spouse of the Holy Ghost. Hail, Temple of the entire Trinity. Amen.

PRAYERS AT NINE O'CLOCK.

O divine Heart of my Jesus! I adore Thee. I love Thee, and with all my companions I supplicate Thee to be propitious to me, every moment of my life, but particularly at the hour of my death. O sacred Heart of Jesus! who lovest us without any return of love, inflame in our hearts the fire of Thy divine love. O Jesus, sovereign bounty! open Thy sacred heart to us; we regard it as the centre of our happiness; do not permit us to be ever separated from it by any sin. O bright Sun of the Church! diffuse on our souls the influences of Thy grace; render them susceptible of Thy love, produce in them those virtues most pleasing to Thee, namely: the lily of purity, the violet of humility, the pink of devotion, the rose of ardent charity. Hail, sacred Hearts of Jesus and Mary, to whom I consecrate my heart and life!

NEW LITANY OF THE SACRED HEART OF JESUS.

Lord, have mercy on us. *Christ, have mercy on us.*

Lord, have mercy on us.

Christ, hear us. *Christ, graciously hear us.*

God, the Father of Heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus, Son of the Eternal Father,
Heart of Jesus, formed by the Holy Ghost in the womb of the Virgin Mother,
Heart of Jesus, substantially united to the Word of God,
} *Have mercy on us.*

Heart of Jesus, of Infinite Majesty,
Heart of Jesus, Sacred Temple of God,
Heart of Jesus, tabernacle of the Most High,
Heart of Jesus, House of God and Gate of Heaven,
Heart of Jesus, burning furnace of charity,
Heart of Jesus, abode of justice and love,
Heart of Jesus, full of goodness and love,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, most worthy of all praise,
Heart of Jesus, king and centre of all hearts,
Heart of Jesus, in Whom are all the treasures of wisdom and knowledge,
Heart of Jesus, in Whom dwells the fulness of divinity,
Heart of Jesus, in Whom the Father was well pleased,

Have mercy on us.

Heart of Jesus, of whose fulness we have all received,
Heart of Jesus, desire of the everlasting hills,
Heart of Jesus, patient and most merciful,
Heart of Jesus, enriching all who invoke Thee,
Heart of Jesus, fountain of life and holiness,
Heart of Jesus, propitiation for our sins,
Heart of Jesus, loaded down with opprobrium,
Heart of Jesus, bruised for our offences,
Heart of Jesus, obedient unto death,
Heart of Jesus, pierced with a lance,
Heart of Jesus, source of all consolation,
Heart of Jesus, our life and resurrection,
Heart of Jesus, our peace and reconciliation,
Heart of Jesus, victim for sin,
Heart of Jesus, salvation of those who trust in Thee,
Heart of Jesus, hope of those who die in Thee,
Heart of Jesus, delight of all the saints,

Have mercy on us.

Lamb of God who takest away the sins of the world, spare us, O Lord.

Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, who takest away the sins of world, have mercy on us.

V. Jesus meek and humble of heart,

R. Make our hearts like unto thine.

LET US PRAY.

O, almighty and eternal God, look upon the Heart of Thy dearly beloved Son, and upon the praise and satisfaction He offers Thee in the name of sinners and for those who seek Thy mercy; be Thou appeased and grant us pardon in the name of the same Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

LET US PRAY.

O Lord Jesus! who, by a new mark of bounty, hast deigned to open to Thy Church the ineffable riches of Thy Heart, grant that we may render love for love to this most adorable Heart, and by our suitable homage, repair the outrages offered to it by the ingratitude of men. Who livest and reignest world without end. Amen.

The Hymn of the Holy Ghost, VENI CREATOR is said for the Superiors.

EXAMINATION BEFORE DINNER.

O my God! all that I have comes from Thee; I thank Thee for all things with my whole heart. Teach me, O my Lord! the state of my soul. Alas! how have I been able to offend so good a Master! Examine with rigor, O my soul! how far thou hast become guilty; see what have been thy thoughts, thy words, thy desires, thy actions and thy omissions.

Here read the Point for Examination.

AFTER THE EXAMINATION.

Pardon me, O my Saviour, Jesus Christ! My heart is penetrated with grief for having offended Thee. I renounce sin forever: with the assistance of Thy grace, I shall be faithful to Thee for the time to come.

Ave, and *Gloria Patri,* etc.

O my God! grant us the grace of taking our meal for Thy love, and with the same purity of intention as Jesus, Mary and Joseph used to take theirs. Please to bless us in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

PRAYERS BEFORE MEAL.

Benedicite. R. Dominus. Nos et ea quæ summus sumpturi benedicat dextera Christi. In nomine Patris, et Filii, et Spiritus Sancti. R. Amen.

The Reader: Jube, Domna, benedicere.

The Superior: Noscum prole pia benedicat Virgo Maria.

Bless. R. Lord. May the Right Hand of Christ bless us and what we are about to eat. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Reader: Ask, Mother, the blessing.

The Superior: May the Virgin Mother and the Divine Son bless and protect us!

THANKS AFTER MEAL.

Agimus Tibi gratias, Rex Omnipotens, Deus, pro universis beneficiis tuis. Qui vivis et regnas Deus, per omnia sæcula saculorum. Amen.

V. Benedicamus Domino. R. Deo gratias.

V. Animæ fidelium omnium defunctorum per misericordiam Dei, requiescant in pace. R. Amen.

We give Thee thanks O Almighty God, for all Thy benefits. Who livest and reignest God, world without end. Amen.

V. Let us bless the Lord. R. Thanks be to God.

V. May the souls of the faithful departed rest in peace. R. Amen.

V. Beata viscera Mariæ Virginis quæ portaverunt Æterni Patris Filium. R. Et beata ubera quæ lactaverunt Christum Dominum.—Amen.

V. Blessed is the womb of the Virgin Mary, which bore the Son of the Eternal Father. R. And blessed be the breast that gave suck to the Lord Christ. Amen.

May the most adorable sacrament of the altar be ever praised and adored. Amen.

Say: DE PROFUNDIS, or, "From the Depths."

O my God! we offer to Thee the recreation we are about to take, in honor and in union with the sweet and amiable recreations of Jesus, Mary and Joseph. Give us, O Lord! Thy holy benediction, and grant us the grace of thinking, saying, and doing nothing which might offend Thee.

PARTICULAR EXAMINATION.

Grant us, O God! the light and graces to know and detest all our sins, especially the passion which mostly predominates in us.

Examine yourself on some fault or particular virtue.

Act of Contrition as above.

PRAYERS FOR NOON.

The ANGELUS, or REGINA CŒLI; the VENI CREATOR; the DE PROFUNDIS; the Litany of the Blessed Virgin, with verse and prayers of Saint Joseph:

V. Ora pro nobis, beatissime Pater Joseph.
R. Ut digni efficiamur promissionibus Christi.

V. Pray for us, O most Blessed Father Joseph!
R. That we may be made worthy of the promises of Christ.

OREMUS.

Sanctissimæ Genitricis tuæ Sponsi quæsumus, Domine, meritis adjuvemur; ut quod possibilitas nostra non obtinet, ejus nobis intercessione donetur. Qui vivis et regnas Deus, per omnia sæcula sæculorum.

LET US PRAY.

We beseech, O Lord! that, through the merits of the Spouse of Thy most holy Mother, we may be assisted, so that what we cannot obtain, may be conferred on us through his intercession. Who livest and reignest world without end. Amen.

One Pater, Ave, *and* Gloria, *etc., for our benefactors.*

*LITANY OF DIVINE PROVIDENCE.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

God, the Father of heaven, whose Holy Providence governs all things,
God, the Son, Redeemer of mankind,
God, the Holy Ghost,
Holy Trinity, one God, unchangeable Providence,
Divine Providence, that governest all things in heaven and on earth,
Divine Providence, that givest, preservest, and governest our life,
Divine Providence, the eternal love of men and angels,
Divine Providence, ever conformable to the influence of the tender Heart of Jesus,
Divine Providence, that createdst, directest, and governest all things with weight, measure, and wisdom,
Divine Providence, our hope, life, and salvation,
Divine Providence, defence and comfort of the afflicted,

Have mercy on us.

Divine Providence, guide and support of souls in all dangers,
Divine Providence, that providest us with and impartest to us all natural and supernatural gifts,
Divine Providence, inexhaustible treasury of the riches of heaven,
Divine Providence, protector and defence of the just,
Divine Providence, safe retreat and sanctuary for the miserable,
Divine Providence, our resource in all wants,
Divine Providence, our anchor in storms,
Divine Providence, our security in danger, our way, and secure haven,
Divine Providence, our remedy in all evils, food to the hungry, and refreshing water to the thirsty,
Divine Providence, raiment to the naked, strength to the weak, protector and mother to widows and orphans,
Divine Providence, refuge of sinners,

Have mercy on us.

Providence of God, which rulest all things, infinitely deserving of our homage and adoration, spare us, O Lord.
Providence of God, which protectest and preservest all things, infinitely worthy of homage and adoration, hear us, O Lord.

Providence of God, which createdst us, and knowest our weakness, infinitely above our homage and adoration, have mercy on us.

V. We praise and adore Thee, O Divine Providence.

R. We resign ourselves to thy just and holy designs.

LET US PRAY.

O Eternal God! who condescendest to cast the eye of Thy Providence on us in order to conduct us, although unworthily, grant, we beseech Thee, the grace of yielding up ourselves so entirely to the influence of this same Providence during the variable course of this life, that we may arrive to the immutability of celestial goods: through our Lord Jesus Christ, who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

Say Pater *and* Ave.

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* THE SEVEN JOYS OF THE BLESSED VIRGIN ON EARTH.

1. Rejoice, O Mary! that when saluted by the heavenly messenger, thou didst conceive in thy most sacred womb the Eternal Word, with infinite delight of thy most holy soul. *Ave, Maria,* etc.

2. Rejoice, O Mary! that, burning with divine love, and conducted by the Holy Spirit, thou didst surmount the heights and difficulties of the mountains of Judea, to visit thy cousin Saint Elizabeth, when thou didst hear the sweet praise she bestowed on thee, and where, transported in spirit, thou didst glorify God thy Saviour. *Ave, Maria,* etc.

3. Rejoice, O Mary! that at the end of nine months this Divine Messiah, whom thou didst so ardently desire for the salvation of the world, was born shining with heavenly light, and was adored by all the choirs of the celestial spirits. *Ave, Maria,* etc.

4. Rejoice, O Mary! that thou hast seen Him adored and acknowledged as true God, King, and Saviour, by the Kings of the East, for, O blessed Mother! it must have been an inexpressible source of delight for thee to see such early marks of His greatness, and such assured tokens of the future conversion of the Gentiles. *Ave, Maria,* etc.

5. Rejoice, O Mary! that after having sought Him for the space of three days, with extreme affliction of mind and anguish of heart, at length thou didst find Him with the doctors, who were astonished at His prodigious learning, and facility in solving the most subtle arguments, and in explaining the most mysterious points of Scripture. *Ave, Maria,* etc.

6. Rejoice, O Mary! that, after having re-

maired all Friday and Saturday under an ocean of sorrow, thou wast miraculously drawn from it, and compensated with a joy equal to thy merit, in seeing, on Sunday, this dear Son risen from the dead, accompanied by the Holy Fathers, triumphing over death, bearing away the glorious spoils of hell, and as replete with glory and joy, as, a few days before, thou hadst seen Him overwhelmed with affliction and ignomy. *Ave, Maria,* etc.

7. Rejoice, O Mary, that the happy hour of thy passage being arrived, and having yielded up thy sweet soul, thou wert assumed up into heaven, crowned and established, by the most Holy Trinity, the Queen of Angels, and of Saints. *Ave, Maria,* etc. *Gloria Patri.*

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* THE SEVEN JOYS OF MARY IN HEAVEN.

1. Rejoice, Spouse of the Holy Ghost! on account of the happiness thou receivest in paradise, as by thy purity and virginity thou excellest all the choirs of angels. *Ave, Maria,* etc.

2. Rejoice, O Virgin, O Mother of God! on account of the delight thou receivest in paradise; for as the sun here enlightens the whole world, so thou, by thy splendor, dost adorn paradise itself. *Ave, Maria,* etc.

3. Rejoice, O daughter of God! on account of the happiness thou possessest in heaven,

where the angels honor, revere and acknowledge thee as the Mother of their Creator, and gladly obey the least intention of thy will. *Ave, Maria,* etc.

4. Rejoice, O Handmaid of the most Blessed Trinity! on account of the exceeding delight thou dost experience in heaven, as all that thou askest of thy Son is immediately granted. And again, because, according to St. Bernard, all graces granted to mortals pass through thy hands. *Ave, Maria,* etc.

5. Rejoice, O illustrious Princess! because thou alone hast merited to be seated at the right hand of thy divine Son, who is seated at the right hand of His eternal Father. *Ave, Maria,* etc.

6. Rejoice, O Hope of sinners, and Refuge of the afflicted! on account of the immense glory thou possessest in paradise; as those who praise, imitate, and revere thee, are recompensed by the eternal Father with His grace in this world and with His glory in the next. *Ave, Maria,* etc.

7. Rejoice, O Mary, Mother, Daughter, and Spouse of God! as all thy graces, joys and favors shall never diminish, but shall rather augment until the day of judgment, and shall endure for all eternity. *Ave, Maria,* etc. *Gloria Patri,* etc.

AT ONE O'CLOCK.

The Hourly Prayer, page 33; VENI CREATOR, etc. And then the Spiritual Lecture.

AT FOUR O'CLOCK.

O my God! grant us the grace of praying according to Thy divine intentions, and with holy dispositions.

O my God! who receivest neither honor nor glory unless through Thy Son; who acceptest of no work except inasmuch as it has relation to this divine Son! do not allow us to be animated with any other spirit than His, in order that in Him and through Him we may ever render Thee that fulness of honor and glory which are due to Thee. O my God! in union with all Thy creatures in Jesus Christ, I wish to offer Thee each instant I breathe, Thy own infinite honors and perfections, Thy own glory, and that which Jesus Christ renders Thee, the glory which Thy own creatures in heaven and on earth will ever render to Thee; I offer to Thee all the good works that they will ever perform, and I would wish to multiply them unto infinity; I detest all the sins that will ever be committed, and I would wish to be able, at the loss of a thousand lives, to prevent them. Receive, O my God! my liberty which I offer to Thee without reserve; accept of my memory, understanding, and will—all that I have, all that I am. Thou hast given all to me, I only return them to Thee that Thou mayest dispose of them according to Thy loving and amiable pleasure. I ~~only~~ ask Thy grace and Thy love: then indeed I shall be rich. I desire nothing more.

Sanctus, sanctus, sanctus Dominus Deus exercitum; plena est omnis terra gloria tua. Gloria Patri, gloria Filio, gloria Spiritu Sancto.

(Holy, holy, holy, Lord God of Hosts! the earth is full of Thy glory. Glory be to the Father, and to the Son, and to the Holy Ghost!)

Allow us, O divine Jesus! to take up our abode in Thy Heart, as in our dwelling, to unite our intentions with Thine, and always to think on the grandeurs of Thy divine Majesty, which makes the most sublime intelligences to tremble with reverence and love.

VENI CREATOR

Veni Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quæ tu creasti pectora.

Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere,
Digitus paternæ dexteræ,
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirm nostri corporis
Virtue firmans perpeti.

Hosten repellas longius
Pacemque dones protinus
Ductore sic te prævio,
Vitemus omne noxium.

Per te sciamus da Patrem,
Noscamus atque Filium:
Teque utriusque Spiritum
Credamus omni tempore.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum. Amen.

OFFICE OF THE HOLY GHOST.—VESPERS.

Spiritus Sancti, etc. Deus in adjutorium, etc. Gloria Patri, etc.

The grace of the Holy Ghost, etc. Incline unto my aid, etc. Glory be to the Father, etc.

HYMN.

Dextræ Dei digitus,
Virtus Spiritualis
Nos defendat, eruat
Ab omnibus malis.
Ut nobis non noceat
Dæmo infernalis:
Protegat, nutriat,
Foveatque sub alis.

The right hand finger of our Lord,
His spiritual power to us afford.
A safe defence against all evil,
That harm'd we be not by the devil;
Protect us, nourish us, and bring
Us under shelter of Thy wing.

Ant. Veni, Sancte, etc. Domine exaudi, etc.

Ant. Come, O Holy Ghost, etc. O Lord, hear, etc.

OREMUS.

Adsit nobis, etc. Domine exaudi, etc. Fidelium, etc.

LET US PRAY.

We beseech Thee, etc. O Lord, hear, etc.

COMPLIN.

V. Spiritus Sancti gratia, etc. Converte nos, Deus salutaris noster.

R. Et averteiram tuam a nobis.

Deus, in adjutorium meum intende, etc.

V. May the grace of the Holy, etc. V. Convert us, O God, our Saviour.

R. And avert Thy anger from us.

V. Incline unto my aid, O God. R. O Lord, make haste to help me. Glory be to the Father, etc.

HYMN.

Spiritus Paracletus
Nos velit juvare,
Gressus nostros regere
Et illuminare,
Ut cum Deus venerit
Omnes judicare,
Nos velit ad dextram
Suam appellare. Amen.

ANT. Veni, Sancte Spiritus, etc. Domine exaudi, etc. Fidelium animæ, etc.

Vouchsafe, O Holy Paraclete,
To pour into our souls Thy light,
And to direct us in Thy ways,
That, when to judgment God shall raise
The sleeping world, He bid us stand
Upon his right and saving hand. Amen.

ANT. Come, O Holy Ghost, etc. Lord, hear, etc. May the faithful, etc.

HYMN.

Has horas canonicas,
Cum devotione
Tibi, Sancte Spiritus,
Pia ratione,
Ut nos diximus,
Tua visites inspiratione
Et vivamus jugiter
In cœli regione. Amen.

These hours canonical, to Thee,
O Holy Ghost, addressed be,
With piously devoted heart,
That to our souls Thou mayest impart
Thy inspirations, so that we
May live in heaven eternally. Amen.

Litany of St. Joseph.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father in Heaven, have mercy on us.

God, the Son, Redeemer of the world, have mercy on us.

God, the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary,
Saint Joseph,
Illustrious Scion of David,
Light of Patriarchs,
Spouse of the Mother of God,
Chaste Guardian of the Virgin,
Foster-Father of the Son of God,
Watchful Defender of Christ,
} *Pray for us.*

Head of the Holy Family,
Joseph, most just,
Joseph, most chaste,
Joseph, most prudent,
Joseph, most valiant,
Joseph, most obedient,
Joseph, most faithful,
Mirror of patience,
Lover of poverty,
Model of workmen,
Ornament of the domestic life,
Guardian of virgins,
Safeguard of families,
Consolation of the poor
Hope of the sick,
Patron of the dying,
Terror of the demons,
Protector of the Holy Church,

Pray for us.

Lamb of God, who takest away the sins of the world, spare us, O Lord.

Lamb of God, who takest away the sins of the world, graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world, have mercy on us.

V. He made him Lord over his house.

R. And Ruler of all His possessions.

Let us pray.

God, who in Thine ineffable providence didst vouchsafe to choose blessed Joseph to be the husband of Thy most holy Mother, grant, we beseech Thee, that we may be made worthy to have him for our intercessor in Heaven, whom on earth we venerate as our holy protector. Who livest and reignest world without end. Amen.

AT FIVE O'CLOCK.

A third part of the Rosary of the Blessed Virgin is said, during which we may unite in spirit with the nine choirs of angels, saying the first Ave Maria *of each decade, to unite with the first choir of angels; the second* Ave Maria, *with the second choir of angels, etc., and the tenth* Ave Maria *with all the celestial court.*

After this follows the Little Crown of our Blessed Lady, *consisting of three* Paters, *twelve* Aves *and three* Gloria Patri.

At the first Pater, *is said:* "O God, the Father; we adore Thee: we thank Thee for the graces and privileges Thou hast granted to the Blessed Virgin, and to our glorious Father, Saint Joseph." *One* Pater, *four* Aves, *and one* Gloria, *etc.*

At the second Pater: "O God, the Son! we adore Thee, and we thank Thee for the graces and privileges Thou hast granted to the Blessed Virgin and to our glorious Father, Saint Joseph." *One* Pater, *four* Aves, *and one* Gloria, *etc.*

At the third Pater: "O God, the Holy Ghost! we adore Thee, and we thank Thee for the graces and privileges Thou hast bestowed on the Blessed Virgin and our glorious Father, Saint Joseph." *One* Pater, *four* Aves, *and one* Gloria, *etc.*

In order to honor the Immaculate Conception of the Blessed Virgin, say *one* Ave.

To honor the holy Heart of Mary, *one* Ave.

To implore a share in her virtues, *one* Ave, etc.

To honor her interior life, *one* Ave, etc.

Most holy Virgin, we most humbly thank thee for the humble consent thou gavest to the Archangel Saint Gabriel. *Say the Salve Regina,* etc.

Say for the first members of the Community who shall die, Pater and Ave, etc.

For the conversion of sinners and the perseverance of the just, Pater and Ave.

In honor of the Sacred Heart of Jesus, Pater, Ave *and* Credo. *With the following aspirations:*

O sweetest Heart of Jesus! I implore that I may ever love Thee more and more.

May the most just, the most exalted, and the most amiable will of God be ever accomplished, praised and eternally glorified. Amen.

Give us, O my God! if it be pleasing to Thee, Thy holy fear, Thy holy love, and Thy holy benediction. Amen.

EVENING PRAYER.

In the name of the Father, etc.

O my God! I present myself to Thee at the close of this day, in order to adore Thee through Jesus Christ, Thy most dear Son, and to thank Thee in His name for all the graces I have received of Thee. Pater, Ave, Credo, etc.

O my God, Sovereign Judge of men, who, by an infinite mercy, wishest not the death of the sinner, but that by penance he escape Thy terrible judgments! I humbly present myself before Thee to render an account of this day. Give me, O Lord, the

lights I require to know my faults, and the sorrow necessary to detest them.

Each one should give some time to examine her conscience concerning the sins committed during the day, by thoughts, words, deeds, or omissions; also concerning the good or bad use of her time; and concerning the fidelity in fulfilling the obligations of her state, and in practising the virtues becoming both Christians and Religious.

O my God, who seest my sins! give me, I beseech Thee, a true sorrow for them. I regret extremely having ever offended Thee, because Thou are infinitely good and that my sins displease Thee. Pardon me, through the merits of the passion and death of Jesus Christ, Thy most dear Son; grant me the grace of fulfilling the resolution which I now take, of doing penance and of never more offending Thee.

I confess to Almighty God, to Blessed Mary ever Virgin, to Blessed Michael the Archangel, to Blessed John the Baptist, to the Holy Apostles, Peter and Paul, and to all the Saints (and to you, Mother and Sisters), that I have sinned exceedingly in thought, word, and deed; through my fault, through my fault, through my most grievous fault. Therefore I beseech the Blessed Mary ever Virgin, the Blessed Michael the Archangel, the Blessed John the Baptist, the Holy Apostles, Peter and Paul, all the Saints (and you, Mother

and Sisters), to pray to the Lord our God for me.

May the Almighty and most merciful God have mercy on us, forgive us our sins, and bring us to everlasting life. Amen.

May the Almighty and most merciful Lord grant us pardon, absolution and full remission of all our sins. Amen.

O Lord! hear the prayers we offer up for our Holy Father the Pope, our Archbishop (or Bishop), our Chief Magistrate, and for all that are in power.

Lord, have mercy on Thy holy Church, this country, this diocese, this parish, this house, and all our dear Congregation, our parents, friends, enemies, and all our benefactors.

Lord, convert all sinners, and grant perseverance to the just.

Have mercy, O Lord! on all the faithful departed.

We offer to Thee, O Lord! the repose we are about to take. Watch over us during this night, to keep us in peace, to preserve us from sin, from sudden death, and all accidents.

O most holy Mary, Mother of God, holy Angels Guardian, blessed Patrons, and Saints of heaven! take us under your protection: obtain for us a peaceful night, and the grace of a happy death. Amen.

LITANY OF THE BLESSED VIRGIN.

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.
Christe, audi nos.
Christe, exaudi nos.
Pater de cœlis, Deus, miserere nobis.
Fili, Redemptor mundi, Deus, miserere nobis.
Spiritus Sancte, Deus, miserere nobis.
Sancta Trinitas, unus Deus, miserere nobis.

Sancta Maria,
Sancta Dei Genitrix,
Sancta Virgo virginum,
Mater Christi,
Mater divinæ gratiæ,
Mater purissima,
Mater castissima,
Mater inviolata,
Mater intemerata,
Mater amabilis,
Mater admirabilis,
Mater Creatoris,
Mater Salvatoris,
Mater de bono consilii,
Virgo prudentissima,
Virgo veneranda,
} *Ora pro nobis.*

Virgo prædicanda,
Virgo potens,
Virgo clemens,
Virgo fidelis,
Speculum justitiæ,
Sedes sapientiæ,
Causa nostræ lætitiæ,
Vas spirituale,
Vas honorabile,
Vas insigne devotionis,
Rosa mystica,
Turris Davidica,
Turris eburnea,
Domus aurea,
Fœderis arca,
Janua cœli,
Stella matutina,
Salus infirmorum,
Refugium peccatorum,
Consolatrix afflictorum,
Auxilium Christianorum,
Regina Angelorum,
Regina Patriarcharum,
Regina Prophetarum,
Regina Apostolorum,
Regina Martyrum,
Regina Confessorum,
Regina Virginum,
Regina Sanctorum omnium,
Regina sine labe concepta,
} *Ora pro nobis.*

Agnus Dei, qui tollis peccata mundi, parce nobis, Domine.

Regina Sacratissimi Rosarii

Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Christe, audi nos.
Christe, exaudi nos.
V. Ora pro nobis, sancta Dei Genitrix.
R. Ut digni efficiamur promissionibus Christi.

LET US PRAY.

O God of bounty! grant to us the assistance of Thy grace, that through the intercession of the holy Mother of Thy Son, whose memory we honor, we be able to rise from our iniquities: through the same Jesus Christ, our Lord. Amen.

LITANY OF THE SAINTS.

Kyrie, eleison.
Christe, eleison.
Kyrie, eleison.
Christe, audi nos.
Christe, exaudi nos.
Pater de cœlis, Deus, miserere nobis.
Fili, Redemptor mundi, Deus, miserere nobis.
Spiritus Sancte, Deus, miserere nobis.
Sancta Trinitas, unus Deus, miserere nobis.
Sancta Maria, ora pro nobis.
Sancta Dei Genitrix, ora pro nobis.

Sancta Virgo virginum, ora pro nobis.
Sancte Michael, ora pro nobis.
Sancte Gabriel, ora pro nobis.
Sancte Raphael, ora pro nobis.
Omnes sancti Angeli et Archangeli, orate pro nobis.
Omnes sancti beatorum Spirituum Ordines, orate pro nobis.
Sancte Joannes Baptista, ora pro nobis.
Sancte Pater Joseph, ora pro nobis.
Omnes sancti Patriarchæ et Prophetæ, orate pro nobis.
Sancte Petre, ora pro nobis.
Sancte Paule, ora pro nobis.
Sancte Andrea, ora pro nobis.
Sancte Jacobe, ora pro nobis.
Sancte Joannes, ora pro nobis.
Sancte, Thoma, ora pro nobis.
Sancte Jacobe, ora pro nobis.
Sancte Philippe, ora pro nobis.
Sancte Bartholomæe, ora pro nobis.
Sancte Matthæe, ora pro nobis.
Sancte Simon, ora pro nobis.
Sancte Thadæe, ora pro nobis.
Sancte Matthia, ora pro nobis.
Sancte Barnaba, ora pro nobis.
Sancte Luca, ora pro nobis.
Sancte Marce, ora pro nobis.
Omnes sancti Apostoli et Evangelistæ, orate pro nobis.
Omnes sancti Discipuli Domini, orate pro nobis.

Omnes sancti Innocentes, orate pro nobis.
Sancte Stephane, ora pro nobis.
Sancte Laurenti, ora pro nobis.
Sancte Vincenti, ora pro nobis.
Sancti Fabiane et Sebastiane, orate pro nobis
Sancti Joannes et Paule, orate pro nobis.
Sancti Cosma et Damiane, orate pro nobis.
Sancti Gervasi et Protasi, orate pro nobis.
Omnes sancti Martyres, orate pro nobis.
Sancte Sylvester, ora pro nobis.
Sancte Gregóri, ora pro nobis.
Sancte Ambrosi, ora pro nobis.
Sancte Augustine, ora pro nobis.
Sancte Hieronyme, ora pro nobis.
Sancte Martine, ora pro nobis.
Sancte Nicolaé, ora pro nobis.
Sancte Marcelline, ora pro nobis.
Omnes sancti Pontifices et Confessores, orate pro nobis.
Omnes sancti Doctóres, orate pro nobis.
Sancte Antoni, ora pro nobis.
Sancte Benedicte, ora pro nobis.
Sancte Bernarde, ora pro nobis.
Sancte Dominice, ora pro nobis.
Sancte Francisce, ora pro nobis.
Omnes sancti Sacerdótes et Levitæ, orate pro nobis.
Omnes sancti Monachi et Eremitæ, orate pro nobis.
Sancta Anna, ora pro nobis.
Sancta Maria Magdalena, ora pro nobis.
Sancta Agatha, ora pro nobis.

Sancta Lucia, ora pro nobis.
Sancta Agnes, ora pro nobis.
Sancta Cæcilia, ora pro nobis.
Sancta Catharina, ora pro nobis.
Sancta Anastasia, ora pro nobis.
Sancta Genoveva, ora pro nobis.
Sancta Theresia, ora pro nobis.
Omnes sanctaæ Virgines et Viduæ, orate pro nobis.
Omnes Sancti et Sanctæ Dei, intercedite pro nobis.
Propitius esto, parce nobis, Domine.
Propitius esto, exaudi nos, Domine.

Say, in honor of the Saint for the year, *Pater, Ave,* and *Gloria.* For deceased relatives, *De profundis.*

AN OFFERING OF THE NIGHT'S REST.

O amiable Jesus! we offer Thee the repose we are about to take in honor and in union with the repose which Thou takest in the bosom of Thy eternal Father, and with that which Thou didst take in this world in the arms of Thy most holy Mother. We beseech Thee to watch over us whilst asleep. We offer Thee every breath we draw, each palpitation of the heart, that they may be so many acts of love, praise, and adoration; and, that they may be more agreeable to Thee, we unite them with those which will be rendered to Thee during this night by Thy saints, Thy angels, and by Thy most holy Mother.

O my God! I give and recommend to Thee my soul: Thou hast redeemed it, I beg of Thee, to save it: preserve me from sudden death, and do not allow me to die without the last sacraments.

Glorious Archangel Saint Michael, Prince of Paradise, and our protector at the hour of death, accompany my soul at its departure from the body.

Most blessed Patriarch, Saint Joseph, who hadst the happiness of nourishing Jesus, my adorable Saviour, adore Him for me during this night a hundred times, and obtain for me the grace of dying in His holy love.

Glorious Saint Barbara, virgin and martyr, remember the prayer thou offeredst up to God for those dying. Offer it up for me, and obtain of God for me the grace of not dying without the sacraments, and beg that I may receive them in a worthy manner.

Pater, Ave, and *Gloria.*

Acts of Faith, Hope, and Charity, p. 34.

Hail, Jesus, and Mary, and Joseph! We consecrate to you our dear Congregation and this house; accept all those it contains for your servants and daughters, and give us your benediction.

Ave Filia, etc., p. 25.

PART II

Preparatory Prayers for assisting at Mass with Devotion.

ON GOING TO CHURCH.

O my sweet Jesus! I accompany Thee to Calvary; grant me the dispositions Thou didst then possess, namely, humility, purity and charity. Inspire me with the sentiments which the daughters of Zion had, when they met Thee laden with Thy cross, and a crown of thorns on Thy head. Give me, through Thy merits, the constancy of Thy Mother at the foot of Thy cross, and the grace of leading a good life and of dying in Thy holy love.

ON TAKING HOLY WATER.

O infinite Purity! wash my soul from all sin, in order that I may be admitted into Thy holy house, and be allowed to participate in the holy Sacrifice of the Mass.

ACT OF CONTRITION.

O my God! I ask pardon, from my heart, for all my sins; I am hereby heartily sorry for having committed them, purely because they are offensive to Thee: I will rather die than ever commit them again. I beseech of Thee to forgive me, and grant me the grace of assisting with devotion at this holy sacrifice.

AN OFFERING OF THE MASS.

O my God! I offer Thee this holy sacrifice at which I am about to assist; and unite myself with the holy intentions of my Lord Jesus Christ, of the priest and of the whole Church. I offer it, O my God! to honor Thee as Thou meritest, to thank Thee for Thy benefits, to implore pardon for my sins, to obtain of Thy bounty all those graces of which I stand in need. I offer it for my own conversion, and for that of all sinners, and for the relief of the souls in purgatory.

METHOD OF HEARING MASS BY WAY OF MEDITATION.

When the priest enters the sacristy to vest himself for Mass, call to mind the descent of the Son of God from heaven into the chaste womb of the most Blessed Virgin, where he invested Himself with our humanity, in order to offer the great Sacrifice of the Cross.

While the priest recites the *Confiteor,* consider Jesus Christ loaded with the sins of the whole world, and appearing before his eternal Father in quality of sinner, to obtain mercy for us; and make an act of contrition.

At the *Introit* and *Kyrie,* consider the miserable state of man before the coming of the Messias, and enter into the sentiments of the patriarchs and prophets, who sighed after this adorable Saviour, and longed for Him with tears and sorrow.

At the *Gloria,* meditate on the happy birth of Jesus Christ in Bethlehem, and unite yourself with the choir of angels.

At the *Collects,* think on the Presentation of Jesus Christ in the Temple; on his hidden life at Nazareth till the age of thirty; and ask for the love of solitude and silence.

During the *Epistle* and *Gospel,* accompany your Saviour journeying through the towns and country of Judea to announce the kingdom of heaven; and animate your faith.

At the *Offertory* and *Secrets,* meditate on the intrigues and snares laid by the Jews against your Saviour, and be confounded at the sight of your sins, the cause of all His persecutions.

At the *Preface,* honor the triumphant entry of Jesus into Jerusalem.

From the *Preface* to the *Consecration,* reflect on the interior and exterior sorrows of Jesus in the Garden of Olives, in the streets of Jerusalem and on Calvary.

At the *Elevation,* contemplate Jesus Christ elevated on the cross, and adore Him with the most profound respect.

At the *Pater,* call to mind the seven words our Saviour pronounced before expiring.

At the *Breaking of the Host,* and at the *Agnus Dei,* think on your Saviour dying for the sins of men.

At the *Communion,* think on the burial of Jesus Christ, and beg of Him to come into your heart.

At the *Last Prayers,* think of your Lord risen gloriously from the tomb, and appearing to His blessed Mother and His disciples.

At the *Ite Missa est,* represent to your mind His ascension, and form a great desire of heaven.

When the priest gives the benediction, imagine this amiable Saviour giving His last benediction to His holy Mother, to His apostles and disciples, and beg of Him to grant you the same grace.

At the *Last Gospel,* represent to your mind the apostles after receiving the benediction of their divine Master, separating from one another to announce the Gospel to the whole world, and conceive a great zeal for the glory of God and the salvation of souls.

A Method of Hearing Mass for Religious.

ON ENTERING THE CHURCH.

I am about to assist at the august sacrifice. How holy is this action! How salutary it may be to me! What recollection does it not require of me! O my God! come to my assistance. Oh! that I were animated with the sentiments of Mary when at the foot of the cross! I should be a truly Religious after hearing Mass.

AN OFFERING OF THE MASS.

O my God! who truly meritest to be the God of my heart, I wish to assist at this Mass with the most perfect sentiments of religion, with the sincerest devotion. Thou inspirest me with this desire: I am in need of Thy grace to put it into execution. I ask it with my whole heart.

I offer Thee this great sacrifice, in union with Jesus Christ, who is the Priest and Victim: in union with the Church triumphant in Heaven, militant on earth, and suffering in Purgatory. I rejoice that Thou shalt be suitably honored by this most perfect holocaust, that Thou shalt be worthily thanked for all the benefits I have received from Thee,

by this Sacrifice of Thanksgiving; that Thou wilt be appeased for the innumerable crimes I have been guilty of, by this Sacrifice of Expiation; and that I may confidently expect all graces necessary for my salvation, by this Sacrifice of Impetration. As, in this august sacrifice, the great mystery of the cross is renewed for Thy glory and my sanctification, deign, O Lord! to apply its merits to my soul. Purify and sanctify in such a manner my mind and heart, that I may ever be a holy Religious. This I ardently desire.

PART II

From the Commencement of Mass to the Epistle.

AT THE INTROIBO.

I am already admitted into the house of the Lord: the Religious state is that house: God by a love of predilection has called me to it. I dwell in it. Ah! if I but knew my happiness! And, O my God! what will it avail me to be a Religious, if I be not a holy Religious. Make me worthy, O my God! of being admitted into Thy eternal tabernacles, as soon as I shall have yielded up my last breath.

AT THE CONFITEOR, AND KYRIE ELEISON.

Holy Trinity, Father, Son, and Holy Ghost! have mercy on me. I do not deserve the name of Religious, or even that of Christian. I am a sinner, but I repent of all my sins, and Thou are good. Have compassion on me according to Thy great clemency.

AT THE GLORIA.

Glory be to God. Yes, O my God! I desire to glorify Thee, and to cause Thee to be glorified by sanctifying all my actions, and by producing unceasingly interior acts of religion, for I entirely belong to Thee in quality of creature, of Christian, and of Religious. I wish to promote Thy glory. Oh! that I could make Thee known to every creature, and make Thee loved by every heart! I will especially try to make Thee loved by the Religious with whom I have the happiness of living, by often praying for them, by ever giving them good example, and by showing in my conversation the greatest charity and meekness.

AT THE COLLECTS.

I implore of Thee, O Lord! all that Thy minister prays for; I pray for myself, for all belonging to the Community, for all Christians, for all capable of loving Thee. I offer up my prayers through our Lord Jesus Christ; and I shall unceasingly implore of Thee to grant me the grace of becoming a holy Religious: this is my great and only ambition.

PART II

The Epistle to the Offertory.

AT THE EPISTLE.

I am much in need of being instructed: if I thoroughly knew my God, my religion, the obligations of my state, and the necessity of being a holy Religious, could I ever make up my mind to commit sin? No, O Lord! The saints in heaven cannot offend Thee, because they know Thee perfectly. Instruct me, then, O my Lord! Grant that I may know Thee, in order that I may love Thee. Let me know how amiable Thou art, because of Thy infinite perfections and Thy innumerable benefits; and how ungrateful I have been in not loving Thee, after having chosen Thee for my portion, in embracing the Religious life.

AT THE GOSPEL.

O my Jesus, Thou art my Master. Thou art the Sovereign Truth, Thou art the True Light that is come down from heaven to enlighten those who sit in darkness. Speak: I am Thy servant, and I listen for the purpose of knowing and obeying Thy will. What wilt Thou have me to do? I am ready to do all things. But, alas, I know what I have to do. Thou commandest me to renounce my

will, to carry my cross every day of my life, to follow Thee by endeavoring to imitate Thee. Thou requirest me to love Thee, and to love my neighbor as myself for the love of Thee. Thou wishest me to testify my love to Thee, in combating my inclinations, in observing Thy holy commandments with fidelity, and in fulfilling the counsels of Thy Gospel. How can I hesitate? I have already promised it, I have bound myself to it. I renew my vows. Alas! I regret not having been faithful to them! I will be so in future, with the powerful aid of Thy grace.

AT THE CREDO.

I believe in Thee, O my God! I believe all Thou hast taught by Thy holy Church, because Thou hast promised to preserve it from all error. I believe in it most firmly, because Thou art Truth itself, who neither canst deceive nor be deceived. How happy would I be to shed my blood for this faith!

I believe in Thee, O adorable Trinity, Father, Son, and Holy Ghost! I believe in Thee, O only begotten Son of the Father! I believe that Thou becamest man; that Thou sufferedst, and that Thou didst die for my salvation. I believe that Thou art in heaven, and in the most holy sacrament of the altar, where Thou intercedest for me. Increase my faith, and deign to illuminate those who are in the darkness of error.

PART III

From the Offertory to the Canon.

AT THE OFFERTORY.

O my God! I would wish to be able to offer Thee something worthy of Thy divine Majesty and of Thy innumerable benefits. But what have I that is not Thine? I am aware that what I shall offer to Thee, is Thy only Son, Jesus Christ, the object of Thy complacencies. I offer Him then to Thee, O great God! I offer to Thee all His virtues, all His sentiments, all His words, all His actions, all His prayers, all His fasts, all His tears, all His sufferings, all the drops of His blood, all His adorable mysteries. I offer all the merits of the august Virgin, of the saints of heaven, of the souls in purgatory, and of the just on earth. I offer Thee all that I am, and all that I have: my soul, my body, my senses, my thoughts, my desires, my words, my actions, my labors, my life, and my death. I desire no longer to belong to myself. I am Thine and Thine forever. What disorder for a Religious not to be Thine, O Lord! As this terrestrial bread is about to be changed into the body of Jesus Christ, so change me, O Lord! convert me, and cause me to become a holy Religious.

AT THE LAVABO.

O Lord! Thou art sanctity itself, and I belong to Thee; there should be nothing sullied in me: nevertheless, my mind, my heart, my senses, are defiled. Purify me, wash me in the blood of Jesus Christ, my Saviour; cause tears of repentance to flow from my eyes, and let grief and anguish wound my heart.

AT THE ORATE FRATRES.

How holy ought Thy priests to be, who approach so closely the God of infinite sanctity! Grant, O Lord! that he who assists at Thy altar may be invested with that sanctity which Thou requirest in Thy ministers. Receive this sacrifice which he is about to offer to Thee. I implore that it may be for the glory of Thy name, for the sanctification of my soul, and for the welfare of Thy Church.

AT THE PREFACE.

I long to praise and thank Thee, my God! for ever and ever. How ungrateful I should be, were I insensible to the divine love towards me! Could God be more profuse of His benefits towards me? He has made choice, for one of His spouses, of me, who have rendered myself so unworthy of the favor by my sins! It is but just that I tes-

tify my gratitude in every place and at every instant. O angels and saints! permit me to unite my praise with yours. Ah! when shall I sing with you in glory a canticle of thanksgiving and love in honor of the endless mercy and sanctity of my God?

PART IV

From the Canon to the Pater.

AT THE COMMEMORATION OF THE LIVING.

The sacrifice of Jesus Christ is offered up for the whole Church: I pray, then, O my God! for all those who compose it. May all ecclesiastics be holy; grant that the members of all Religious Orders may live conformably to their holy profession; and that all Christians may live and die as true disciples of Jesus Christ. Convert all sinners, and may the just obtain the grace of perseverance. I particularly recommend to Thee all my relations and those who have authority over me, my benefactors and those who have asked my prayers, those who have offended me and whom I have offended. May the Community to which I have the honor of belonging, be

always dear to Thee, and cease not to receive from Thee abundant blessings. Thou canst do all things, O Lord! Make, then, of us as many saints, as we are Religious.

At this moment, I have need of being profoundly recollected. May all the sentiments of religion fill my heart, and animate it with the most lively devotion. Jesus is about to descend on the altar; there He will perform the office of Mediator for me. He will pay for me the heavy debt I have contracted to divine justice. Come, O Lord Jesus! come, O Spouse of my soul! delay not to assent to the desire of one who hitherto has been faithless, but who promises never again to depart from duty.

AT THE ELEVATION OF THE HOST.

Where am I? Is it on earth? Jesus Christ, who constitutes the joy of angels and saints, is here. O Jesus! I firmly believe that Thou art in this Host: through love for me, Thou hast thus humbled Thyself. O my God! I adore Thee; O my divine Spouse! I love Thee.

AT THE ELEVATION OF THE CHALICE.

O divine Redeemer! come to the aid of Thy servant, whom Thou hast bought at the price of Thy adorable blood. Have compassion on me! I beseech Thee to apply to my

soul the merits of Thy sufferings and death. I am entirely Thine. I desire to die, rather than offend Thee.

AFTER THE CONSECRATION.

O most holy soul of Jesus! I am a sinner; sanctify me. Most inflamed Heart of Jesus! inflame my cold heart with love. Most sacred Body of Jesus! preserve me, or I shall perish. Most precious Blood! I long to be entirely Thine: inebriate me with Thy delights. Most sacred Water, which flowed from the side of Jesus! purify my soul, stained with a thousand sins. O healing Sweat, that dropped from the face of Jesus! heal me, who am infirm. Passion of Jesus! fortify my weakness. Amiable Jesus! I belong not to myself, but to Thee; preserve me, hide me in Thy wounds. Suffer nothing ever to separate me from Thy charity. Defend me from the malice of my enemies. Call me at the hour of death, command me as Thy servant, place me near Thee as Thy spouse.

AT THE MEMENTO FOR THE DEAD.

O my God! I beseech Thee to relieve those souls that suffer in purgatory. May they be speedily purified from their stains, and admitted into Thy kingdom! I specially recommend to Thee those Religious who have lived in this Community, as well as all those

who have had a particular devotion towards the most Blessed Trinity, the passion of our Lord, the most adorable sacrament of the altar, to the Blessed Virgin and to the angels. Be merciful to those who are the most abandoned, who are nearest their deliverance, and of those who suffer on my account. Grant me the grace of living in such a manner as to be admitted to heaven without passing through purgatory.

PART V

From the Pater to the Last Prayers.

AT THE PATER.

O my Father! Thou art my Father, and Father of all; from the summit of heaven where Thou reignest, and art the supreme happiness of the blessed, look down on the prayer of Thy daughter and spouse. *May Thy name be sanctified.* I desire to become a saint, and to lead my Sisters to sanctity. *May Thy kingdom come.* Reign in me now by Thy grace, that I may one day reign with Thee in heaven. *May Thy will be done.* I

desire what Thou desirest; I desire only what Thou desirest; I desire it only because Thou desirest it. I desire to do Thy will with the same love and perfection, as the angels and saints do it in heaven. *Forgive us our sins as we forgive those who have sinned against us.* I love without exception, for the love of Thee, all my enemies, and all for whom I have had any antipathy. Remember, O Lord! that Thou hast said, "Pardon, and you shall be pardoned." *Lead us not into temptation.* O my God! do not allow me to be tempted, or, if I shall be tempted, let me not yield to the temptation. Remove from me the occasions of sin, and come to my assistance, in order that I may not expose myself to it. *Deliver us from evil.* Sin is the greatest of all evils; purify me from those I have committed, and suffer me not to commit any more. After life, preserve me from hell, so often deserved by me for my sins; and even from purgatory, where the souls therein detained, undergo most cruel torments, in seeing themselves separated from Thee. *Amen.* May it be so. I implore all these things with fervor, through the merits of Jesus Christ, for myself, for all Religious, for all the faithful.

AT THE AGNUS DEI.

O Lamb of God! who hast condescended to be immolated in order to expiate our crimes, to reconcile us with Thy Father, to

merit heaven for us, have pity on all men, for whom Thou hast shed Thy blood; and particularly have compassion on Thy servants consecrated to Thee in the Religious state; have mercy on me.

AT THE DOMINE NON SUM DIGNUS.

Is it not suitable that a spouse of Jesus Christ, whom he has separated from the world in order to be incessantly occupied in pleasing Him, should approach the holy communion as often as she assists at the most august sacrifice? Yes, O my God! ~~and there was a period when~~ the laity ~~used to~~ receive every day. He who gives Himself to us for the spiritual food of our souls, ardently desires to communicate Himself to us. He has veiled Himself under the appearance of bread, to show us, that, as bread is the daily food of our bodies, so His desire is to nourish us every day with His most sacred flesh. But how shall I presume to approach the holy table? He is the Holy of holies, and I am a sinner. No, O my God! I acknowledge that I am not worthy to approach Thee. My unworthiness disqualifies me from receiving Thee in reality, but I shall approach Thee in affection and spirit. O Jesus, my divine Spouse! inspire me with those dispositions which the most adorable sacrament requires, in order that when I shall receive

Thee, I may do so in a manner most agreeable to Thee, and most salutary to myself. Although on this day Thou dost not give me Thy most sacred flesh, give me Thy graces, Thy spirit, Thy heart; grant that I may be transformed into Thee; and that I may live Thy life. Amen.

PART VI

THE CONCLUSION OF MASS.

What shall I say? What shall I do to testify my gratitude to Thee, O my amiable Saviour? Was it not sufficient to have immolated Thyself for me on Calvary? Thou hast condescended, by an effect of Thy great love, to renew on our altars the sacrifice of Calvary, in order to apply to us its merits. O infinite Charity! I have immolated myself to Thee in spirit: grant that I may never forget that I no longer belong to myself, but to Thee, my God! to whom I have sacrificed myself. Yes, I am dead, my life shall be hidden with Jesus Christ in God. May I ever be a living victim in Thy eyes; always agreeable to Thee. Yes, O my God! I will unceasingly offer up myself in union with Jesus Christ,

to honor Thy majesty, to appease Thy justice, to thank Thee for Thy benefits, to draw down on myself, and all this Community, and on Thy Church, those great graces which Thou seest are necessary for us. Oh! how happy am I in being consecrated to Thee, and separated from the world where so many dangers present themselves! In religion, I have only to please Thee, the God of my heart. Cherish me, O Lord! as Thy dear daughter, as Thy beloved spouse.

O most august Trinity! now that Thy minister it about to bless me in Thy name, pour out on me Thy most abundant benedictions. Bless me now; bless me every day of my life, and at the moment of my death; bless all those with whom I have the happiness of living, in order that we may never cease to sing, one day, canticles of praise and love to greet Thy mercy, in that kingdom which Thou hast prepared for us through an effect of Thy boundless love.

AT THE LAST GOSPEL.

O divine Word, only Son of God, consubstantial to the Father! Thou wert from all eternity in God; Thou art God; I adore Thee, and shall never cease to adore Thee. By Thee all things are made; I am Thy creature: Thy work: preserve me. Thou are the Light and the Life: animate me, and enlighten me.

I desire ever to testify by my works, and to show forth by my conduct, the most truly Christian and Religious life, and that I am indeed a daughter and a spouse of my God and Saviour. O my divine Spouse! when will that happy moment come, when, stripped of this mortal frame, of this body of sin, my soul may take its flight to heaven, be introduced into the Holy City, and become eternally happy in the vision of Thy beatitude and glory, of which I hope Thou wilt make me a participator!

AFTER MASS.

Shall I leave Thy temple without thanking Thee, O Lord? What ingratitude that would be! I return Thee, O my God! eternal thanks! Love for love, eternal love for Thy boundless love to me. But does not my conscience reproach me with any defects for the manner I have assisted at this most august of mysteries? Have I been, throughout, recollected? Have I corresponded to the graces received during their celebration? Alas! what distractions! what coldness! God, who reads the heart, has seen all: He will demand an account of me for this insensibility, for my want of faith. Pardon, O Lord! Thou art goodness itself, look down on my repentance: I desire to please Thee.

I leave, then, O my God! for a time, the

place of the benedictions, which Thou hast chosen for Thy dwelling, and if not there in body, I shall be there in thought and desire, and will return with joy as soon as I shall be ble, for my delight is to be before Thy altars.

Allow me not to forget Thee during my occupations; there is no work which I do not intend to sanctify; I consecrate all to Thee: may it be most agreeable to Thee. I wish by it to please Thee alone. I unite it to Thee. I have taken this resolution, but shall I be faithful in keeping it, unless Thou unceasingly aid me by Thy grace? O my well Beloved! O Sacred Heart of Jesus! O tender Spouse of my soul! ever bear me in Thy mind. And, O Mary, my good Mother! I implore Thy protection. Angels and saints of heaven, intercede also for her who hopes one day to be associated with you in glory.

THANKSGIVING AFTER MASS.

I thank Thee, O my divine Saviour! for the favor Thou hast done me this day, in allowing me to assist at Thy adorable sacrifice, in recalling to my mind Thy sufferings and death, and exciting in my heart fresh desires of loving and serving Thee. O my amiable Jesus! preserve in me these holy desires; render them firm and efficacious. I am truly sorry for the coldness and tepidity I have had, both now and on former occa-

sions, at the foot of Thy altar; and for all the irreverences I have ever committed there, I desire to make suitable reparation by sentiments of the most lively compunction. Pardon them, and grant me the grace of satisfying for them by the respect, recollection, and fervor with which I shall in future assist at these divine mysteries. Amen.

Prayer at the Mass before going to Communion.

AT THE INTROIT.

Ask the grace of a worthy Communion.

I enter, O Lord, into Thy sanctuary, to seek there the life and food of my soul. Am I sufficiently pure to appear before Thee, and to be united to Thee? O my God! judge me, and deign to make me know Thy judgment. Teach me to appreciate Thy adorable body and blood. Why should I be seized with fear and sorrow at the sight of Thy holy altar? Thy love has called me, and hope conducts me. Enlighten me, O Lord! and let the torch of faith shine before me. Suffer me not to dishonor Thee by a profane and

sacrilegious homage. Purify my heart, sustain my weakness. Infuse into my mind that sublime wisdom which may make me know the dignity of Thy sacraments, and make me feel the majesty of Thy presence. I hope in Thee, O Lord! and though my iniquity repels me, Thy bounty encourages me. I shall receive within me my God, who seeks my soul that has gone astray, and who desires to secure my salvation. I will publish His praises, and will meditate on the prodigious effects of His divine charity. Omnipotent God, who givest the Living Bread that is come down from heaven to those who are on earth, give me the united fervor of those happy souls who reign with Thee!

AT THE CONFITEOR.

Be humbled at the sight of your sins.

I have sinned, O Lord! I have violated Thy commandments. My thoughts, my words, and my actions, which should have been employed in rendering me agreeable to Thy eyes, have but served to render me guilty before Thee. Thou madest me for the sole purpose of loving and serving Thee; I have neglected the duty of obedience, and have been unfaithful to that of love: I acknowledge and declare it to my great confusion and sorrow. I seek not to justify myself before

Thee; it is through my own fault that I have sinned. This avowal cannot be too often reiterated; it is due as a homage to truth, and is a just humiliation of my pride. My falls have been frequent, most grievous, and most offensive to Thee. O my God! shall I dare present myself at the banquet of the elect and eat of the Bread of Angels? Holy Virgin, who was the temple of the word made flesh! most blessed souls who now possess Him in heaven, and who enjoy without shadow or obscurity all the treasures of His Divinity! unite with me, and implore mercy for me. If you speak for me, He will graciously hear you; His mercy will take the place of His justice.

O my God! that I could receive Thee in a heart as pure as that of Mary, as penitent as that of Thy disciples, as fervent as that of all the blessed crowned in heaven! I know those sentiments surpass my weakness; but if it be possible to have them, let me truly and heartily desire them.

AT THE KYRIE ELEISON.

Implore the mercy of God.

Have compassion on me, O Lord! If Thou wilt observe my iniquities, I shall not be able to stand before Thee: how, then, shall I presume to be intimately united to Thee? Man compared with Thee is a mass of error, in-

iquity and weakness: how, then, shall I approach Thee? If Thou didst not regard me with eyes of mercy, I should be struck, I should be annihilated by one glance of Thy justice. But the happy days of clemency are not ended; the time of justice and vengeance is still delayed. Happily, I can still invoke Thy name; I can call Thee Saviour and Father. I am in Thy temple, where I find only marks of Thy bounty. I find myself before Thy altar, where Thou art present, in order to pour out Thy graces on me. I raise up, then, my heart with confidence to this throne of mercy, calling on Thee: Have mercy on me, O Lord! From the inmost recesses of my soul, I cry to Thee. I call on Thee with the compunction of David, and with the faith of the blind man of Jericho: Blot out my iniquities, dissipate my blindness. This mysterious banquet is only prepared for the children of light. But Thy bounty has called me to it; Thy mercy alone can render me worthy of admission.

AT THE GLORIA.

Give glory to God, and ask His peace.

Glory be to God on high, and peace on earth to men of good will! Such is the canticle that was sung by angels at the crib of Bethlehem. Should we not sing it still, Lord! on seeing Thee hidden under the dark veils that envelop Thee? But where is their glory

to be found for the Omnipotent seated in the highest heavens? What consolation for the man of good will in this valley of tears? Yes, there is glory to God, whose justice is superabundantly satisfied by the perpetual sacrifice of so noble a Victim. Peace and consolation to men of good will, who daily see a God annihilated to save them and to nourish them with His very substance! I praise Thee, O Lord! I adore Thee, I love Thee, I admire Thee, I am astonished, ravished and transported at the sight of so many miracles of generosity and love. Shall I not profit by them? Shall I suffer them to be useless through the criminal dispositions of my heart? Shall I perish notwithstanding all the sacrifices Thou makest to save me? Shall I still reject this peace which Thou offerest to me? Shall I not strive to acquire this good will, the source of true peace? Appease, O my God! the cruel war which so often rises in my heart, and causes the flesh to fight against the spirit. Remove from me that criminal and seditious war which sinners declare against Thee.

AT THE EPISTLE AND GOSPEL.

Ask grace of God to put in practice the rules of conduct laid down in them.

But what would be, O Lord! the fruit of my promises and sentiments, if I listen not to the divine Word, announced to me by Thy

prophets, apostles and evangelists? How I ought to be struck by the menaces, and moved by the promises, made in Thy name and dictated by Thyself? The Gospel is Thy work; it is an emanation of Thy divine science. Engrave in my heart those celestial truths, which carry with them all the weight of Thy authority, and all the light of Thy wisdom. May this sacred torch illuminate and conduct my steps in the path of justice! O holy laws! O sublime and salutary maxims! Alas! how often have I forgotten and abandoned them; but the God of truth, by uniting Himself to me, will bestow on me the gift of understanding them, and the force of reducing them to practice.

AT THE CREDO.

Make an act of faith in the Real Presence of Jesus Christ in the Eucharist.

I believe, O Lord! that Thou art one only God, subsisting in three Divine Persons, who though really distinct, are one undivided substance; I believe that Jesus Christ is here really present in order to give Himself to me. I believe that Thou renewest in this sacrament of Thy body and blood the same mysteries of which we read in Thy Gospel. I there discover the mystery of Thy birth, seeing Thee in a manner enveloped in swaddling-clothes, little known, except by the

heavenly spirits and the poor of heart. The mystery of Thy hidden life is displayed, in seeing Thee forgotten and abandoned. The mystery of Thy death is shown forth, in the daily immolation Thou makest of Thyself on the altar, as Thou once didst offer Thyself on the altar of the cross. The mystery of Thy burial is seen, in Thy being shut up in the tabernacle, as in a tomb. And the mystery of Thy resurrection, in seeing Thee nourish men with Thy flesh, ever glorious and forever delivered from the empire of death.

I will then no longer envy the happiness of those who have seen Thee during Thy mortal life, neither shall I experience the sighs and longings of those kings and prophets who so ardently desired to see Thee. My faith here discovers that which the apostles have seen, that for which the kings and prophets have so earnestly longed.

AT THE OFFERTORY.

Offer yourself to God, and ask the grace of your sanctification.

What the priest offers to Thee, O Lord! is as yet only an earthly substance, but will shortly become the flesh of Jesus Christ, through the efficacy of Thy word. O all-powerful God! I offer to Thee my heart; I place it in Thy hands; deign to change it, to transform it, to consecrate it. Say only a

word, and it shall be sanctified. Retrace in it Thy image, which has been so often effaced or disfigured by sin. Correct my vicious inclinations; destroy, annihilate sin which is in me, as Thou art about to destroy the substances of the bread and wine, the visible appearance of which will alone remain. May I become, through the assistance of Thy grace and my correspondence with the same, worthy of possessing Thee here on earth, and of reigning eternally with Thee in heaven!

AT THE WASHING OF THE HANDS.

Ask of God the purity necessary for Communion.

O God, pure and holy! who hast formerly said to one of Thy disciples: "If I wash thee not, thou shalt have no part with me;" pour down this day on me those salutary streams of Thy grace, which may wash and purify our souls. Efface, then, O Lord! the slightest traces of those stains which sin has caused in our heart, and deliver us from our iniquities.

AT THE PREFACE.

Unite your praises with those which the angels and saints render to Jesus Christ in heaven.

What do I hear? The voice of Thy minister, who tells me to forget this earth, and to ascend in mind and heart into heaven. What do I there see? Angels who adore Thee; ce-

lestial Powers who prostrate themselves before Thee; pure Spirits who contemplate Thee, who love Thee, who admire Thee, and whose delight is to be with Thee. Ah! how this spectacle ought to humble me! What! I am about to receive within me this same God who reigns in heaven with such glory! Ah! Lord, I am not worthy to join my voice with the canticles of the saints. But Thou hast granted me this honor. O my God! I will therefore beg of them all to second my feeble efforts, and I will say: Holy, Holy, Holy, Lord God of hosts! The heavens resound with Thy praise; the universe is filled with Thy glory: He is coming down to me, He is about to unite Himself to me. I am incapable of honoring His grandeur, and He deigns to communicate all the plenitude of His divine essence to me!

COMMENCEMENT OF THE CANON.

Pray for the Church, for our Holy Father the Pope, and for this country.

O my God! never should my prayers be more fervent, more agreeable and more universally directed, than when I am about to receive the Dispenser of all graces. Merciful God, hear my supplications. Bless the Church to which Thou hast incorporated me by Baptism, and which on this day opens to me its treasures in giving to me the body and blood of its divine Spouse. Bless the Chief Pastor,

the bishops, priests, and pour out on all those whom Thou hast called to the sacred ministry, the spirit of zeal and sanctity. Maintain the purity of faith in them, and render me always docile to their holy instructions. Protect this Republic, and grant all necessary graces to our Chief Magistrate and to all those in authority. Cast a favorable look on those who assist with me at this holy sacrifice: Support the weak; console the poor and afflicted; heal sinners; enlighten the blind; convert the impenitent. I pray for all, O Lord! because I know that Thou art the God of all, and that Thou dost sacrifice Thyself for all, and that Thou desirest we should be as the members of the same body, and that we should be all animated by the same spirit.

AT THE ELEVATION.

Adore Jesus Christ really present in the Holy Eucharist.

My Saviour and my God is here. He conceals Himself, in order not to dazzle me by the splendor of His glory. Yes! the King of Heaven, the Lord of the world is present, though hidden under humble appearances. Come, then, and let us adore the Lord and prostrate ourselves before Him. Let us kneel before the God who created us; for He is our God, and we are His people. O Sovereign Lord of the universe! I adore Thee, and the

more I feel myself obliged to prostrate myself before Thee, the more am I struck with the favor Thou bestowest on me in giving me Thyself; and the more am I astonished at the honor I shall enjoy in receiving into my bosom Him before whom every knee in heaven, on earth, and in hell must bow down.

CONTINUATION OF THE CANON.

The heavens are opened, the Holy of holies has descended on earth. This altar is at this moment the throne of the Majesty of God. The angels environ Him, and, by the liveliest sentiments of respect and love, compensate for the contempt, the forgetfulness, and indifference of men. What are Thy sentiments, O Lord! whilst these sublime Intelligences prostrate themselves before Thee? Thou thinkest of my salvation. Thou offerest Thyself as a victim of propitiation to Thy Father, for the sins of the living and of the dead. Thou art inflamed with the desire of being united with me; Thou tenderly invitest me to open to Thee my heart. O King of glory! why dost Thou thus run after a vile creature? How can I have merited Thy solicitude? Alas, a thousand times have I rendered myself unworthy of it by my sins. But what do I say? Art Thou not here in order to efface them? Dost Thou not offer Thyself to the divine justice, as a victim for the re-

demption of sinners? O God! look on Thy Christ. I am utterly unable to appease or satisfy Thy justice, but I appear not alone before the throne of grace: I offer, with myself, Thy well-beloved Son. If in me Thou beholdest only the image of sin, Thou findest in Him the most pure and perfect sanctity. Look down on this Lamb without spot, lying as dead on this altar; hear the voice of His blood. He sheds it in order to purify me, and by it alone can I be united to Him.

AT THE PATER.

How to apply the seven petitions of the Lord's Prayer to the Communion.

O my Father! who reignest in the heavens, come and reign in my soul; sanctify it by Thy presence; make it conform to Thy holy will, and pliant and docile to the inspirations of Thy grace. Nourish it on this day with that mysterious Bread from heaven, which may allay its hunger and maintain its health and strength. Extinguish in my heart all sentiments of hatred and vengeance, and pardon me as I pardon every one. Teach me that wisdom requisite to avoid all temptations, and grant me the fortitude to enable me to triumph over them when inevitable. Deliver me from the evils which oppress me and cause me to mourn. I come as a child to

his Father, to be nourished; as a guilty servant to his Master, to be reconciled; as one afflicted to his only Refuge, to be consoled.

AT THE AGNUS DEI.

Lamb of God, who effacest the sins of the world; pure and immaculate Victim, who alone canst satisfy the justice of an offended God! deign to let me participate in the merits of Thy sacrifice and of those of Thy innocence. What lessons of humility, meekness, charity, and patience dost Thou not give me! Imprint these virtues on my soul, in order that it may be an agreeable dwelling for Thee, where Thou mayest repose as in a sojourn of peace.

AT COMMUNION.

Alas! What! Am I to receive my Lord and my God? Should I not be alarmed at the thoughts of His grandeur, and humbled at those of my own unworthiness and vileness. Inspire me, O my God! with all the sentiments of humility, fervor, and love, which I ought to have in approaching so great and awful a mystery. Say only to my soul a word of salvation, and, as Thou desirest to unite Thyself to it, prepare it for the high honor to which Thou hast destined it.

AT THE LAST GOSPEL.

O Word made flesh, who hast concealed and annihilated Thyself in order to unite Thyself with me! who art the life and light of the world! illuminate me, and discover to me Thy splendors and Thy charms. May all the sentiments of respect, admiration, hope, gratitude and love fill my heart! To go to communion, is to receive my God! How I ought to be struck and penetrated with so great and so awful an action! All those who receive, become the children of God. What advantage! what happiness! what glory! They are united to a God full of grace and truth. O what replenishing grace! What divine truth! August dignity of the children of God! They become the children of truth and of grace. What efficacy, what splendor, what elevation in a mystery which unites the soul with its God! I am lost, O Lord! I am transported beyond myself in the depth of Thy mysteries, in the immense ocean of Thy mysteries. I unite myself to Thee by the bonds of love: it is the only return I can make for Thy benefits.

Prayers for Confession.

Imagine that it is the last confession of your life, and endeavor to make it with the dispositions you would wish to have made it, if immediately after it you were to appear before the tribunal of God.

ACTS OF THANKSGIVING AND HUMILITY.

I thank Thee, O my God! with my whole heart, and in union with the heart of Jesus Christ, for all the graces Thou hast bestowed on me; for having created me to Thy image; for having redeemed me with the blood of Thy Son; for having sustained me and having preserved me from an infinity of evils; for the holy inspirations with which Thou hast favored me, and for all the gifts of mind and body I have received from Thy infinite bounty. Alas! O my God! how have I employed so many graces! I have shamefully abused them; I have even made use of Thy favors to offend Thee with greater malice. O what an ungrateful and miserable being I am! How can I repair so many outrages offered to my Father and my sovereign Benefactor?

Beg of God the grace of making well the examination of conscience, and of knowing your sins.

Eternal source of light, who soundest the reins and the hearts, and to whom nothing is concealed! I come to implore of Thee to enlighten my mind, in order that I may know the state of my conscience, and the sins I am guilty of before Thee. Let me see myself as I am in Thy presence, that, knowing the multitude and enormity of my sins, I may be able to accuse myself of them in the tribunal of penance, and obtain the pardon of them. Cause a ray of that light to beam on me, which Thou wilt diffuse through my soul at the moment of its separation from the body, when about to appear before Thy awful tribunal; in order that, by knowing the enormity of my offences, I may expiate them in the sacrament of penance. Show them to me in that point of view which will be calculated to fill me with horror and confusion, and to inspire me with a sorrow for them. Penetrate my heart with the sentiments of sincere and true contrition for them, that I may detest them in a manner to merit the absolution of them. Let me not deceive myself by a false repentance, which would only render me more guilty. I beseech of Thee, O Lord! with so much the more earnestness, as it is difficult to conceive in one's heart the contrition necessary for deriving fruit from this sacrament,

and as there are many who do not possess this most essential disposition.

O Jesus, my Lord and my God! I offer Thee the examination I am about to make, to glorify Thy divine justice. I beseech Thy divine bounty to grant me the grace of being duly disposed, and of never again relapsing into my sins. My intention is, to accomplish Thy holy will, and to advance Thy greater glory; and hence I desire to perform this great duty, as if it were for the last time of my life.

Glorious Spirit, Father of light! illuminate my understanding, in order that I may know my sins as Thou wilt discover them to me at the hour of my death, and that, having known them, I may detest them with my whole heart. Amen.

Veni, Creator, etc.

Examination for Religious.

Examine yourself on the general duties of a Christian, and on those of your holy state.

ON PRIDE AND VANITY.

1. See if you have not acted with the view of attracting the esteem and applause of others.

2. If you had not better fulfilled your duty, or affected to appear more pious, when seen,

than when not observed by any one. 3. If you were not more eager for those things which might gain applause, than what would pass unobserved. 4. If, when praised, you experienced no satisfaction in it. 5. If you have not spoken to your own advantage, or, when others praised you, whether you artfully continued the conversation. 6. If you thought yourself better than others, and if you dwelt with complaisance on yourself, your talents, your natural qualities, or your supposed spiritual excellencies. 7. If, in preferring yourself to others, you condemned or despised them in your heart. 8. If you have not spoken too much of yourself, or, in depressing yourself, if you have not intended to draw on yourself the praise of others, or to pass for one that is humble. 9. If you have not too much dreaded lest your faults should be known, or if you have concealed or disguised them with too much care lest you should be corrected or put in penance. 10. If, when corrected, you excused yourself, and gave frivolous reasons, in place of candidly admitting your faults. 11. If, in place of profiting by a reprehension, you have only thrown the blame on others. 12. If you have taken the correction in bad part, shown too much sensibility, murmured, or attributed unkind motives to her who made it. 13. If, on receiving a penance, you made resistance, or submitted to it with bad grace, even by looks or by murmur-

ing. 14. If you have answered with too much forwardness the Superior, your elders, or those whom you should respect; and if you have spoken with pride to your equals or juniors. 15. If self-esteem has not made you look for special attention, and if you have not felt jealous at others being preferred to you.

ON HUMILITY.

1. Have you entertained those lowly sentiments of yourself which become you? 2. Have you kept silence in regard to those matters which might gain you applause? 3. Have you hid what might gain esteem for others, especially respecting the practice of virtue? 4. Have you received humiliation with submission and meekness, with the conviction that you merited to be humbled, forgotten, and despised? 5. Have you submitted to others in the spirit of humility, or have you not depended too much on your own prudence? 6. Have you obstinately tried to carry out your own views? 7. In yielding up your own opinion, have you not shown that it was through complaisance and for peace, rather than in a true spirit of humility?

ON SELF-WILL AND OBEDIENCE.

1. Have you not been habitually attached to your own will, and have you sincerely labored to make a sacrifice of it to obedience?

2. Have you not voluntarily disobeyed, either to avoid what was irksome, or to choose what was agreeable? 3. Have you not, through your want of docility, placed the Mistress or Superior in the necessity of letting you act according to your fancy, or of not reprehending and correcting you, fearing to disquiet you; and has it not been necessary, owing to your want of virtue, to humor you in matters of obedience? 4. Have you not caused the Superior or Mistress to incline to your will, with cunning, solicitation, or importunity, and by showing the repugnance you had to obey, or in marking out what would be your choice? 5. Have you obeyed, not only exteriorly, but also interiorly, by submitting your mind and views, or have you not, on the contrary, disapproved of what was commanded, although you exteriorly performed it? 6. Have you had that filial obedience which subjects the will through love and virtue, or, on the contrary, have you obeyed through fear, human respect, or purely through attachment, or because what was commanded suited your desires? 7. When an order appeared to be given with too much severity, did you not feel some interior resistance, or did you not yield to vexation, resentment. and murmurs, and hastily judge your Superior or Mistress? 8. When you foresaw that something contrary to your inclinations was expected from you, have you not tried to avoid it? 9 Did

you promptly obey, or did you seek delays? 10. Have you sought thoroughly to acquire that spirit of obedience which makes one indifferent in regard to what Superiors may command, ready at all times to do what is prescribed? 11. Have you acquiesced in the exemptions which the Superior or Mistress thought proper to make you, and have you not argued points, or evinced displeasure, or with obstinacy importuned the Superior with representations?

ON POVERTY.

1. Do you love your state of poverty, as Jesus Christ has given you the example? 2. Have you done nothing against the will of the Superior? 3. Do you dispose of nothing without her permission? 4. Have you nothing too costly or singular, which does not accord with your profession as a poor religious? 5. Do you not settle your dress with affectation, and try to have what is most becoming and neat? 6. Are none of your clothes contrary to religious simplicity? 7. Are you not disturbed when disappointed in anything? Do you not murmur at it? 8. Do you not show the same unmortified spirit in regard to your food? 9. Are you not difficult to please, in time of sickness; do you not disquiet the Superior or Infirmarian by your too great delicacy, your self-love, or difficulty to please? 10. Do you cause unnecessary

expenses, and look for superfluities; do you not lose time, or employ it uselessly?

ON OBSERVANCE OF RULE.

1. Have you great esteem and love for your holy rules, and are you sincerely disposed to be faithful to them? 2. Do you not neglect the minor observances; or have you the same love for all? 3. Do you fail in them through human respect, and lest you should appear scrupulous? 4. Do you practice those that are painful in a spirit of mortification, or do you not try to dispense yourself from them, when you can do it without being observed? 5. Are you exact in all the exercises of the Community, and do you, at the first sound of the bell, leave what you have in hand to answer its call? 6. Have you not some attachment to particular devotions, rather than for general observances? 7. Have you the necessary zeal for the maintenance of regularity, and do you not give bad example by your frequent violations of rule? 8. Are you faithful in following the customs of the Community, although not marked down in the rules; and have you not been disposed to seek some relaxation therein, by unnecessary innovation or dispensations?

ON RELIGIOUS MODESTY.

1. We do not here make mention of what regards the virtue of purity: each one can

examine herself on the temptations opposed to this virtue, according as may be necessary, and with the advice of a prudent Director. 2. In regard to religious modesty, do you keep a watch over your eyes that they might not wander about on everything that presents itself, especially in the church and during the exercises of the Community? 3. Do you perform your actions with a thoughtless vivacity? 4. Do you walk through the dormitory, or in any other place, with too great precipitation, or without modesty? 5. Do you preserve a regular posture, even when alone? Do you look with fixed eyes in the face of persons who speak to you, especially the Superior, the Mistress, or elder persons, which is not respectful? 6. Do you raise your voice too high? Do you break out into loud fits of laughter? Do you express yourself with too much gesticulation?

ON CHARITY.

1. Do you sincerely love all your Sisters? 2. Have you not too marked a predilection for some particular Sister, which causes an attachment in your heart; and do you not manifest it in a manner that does not edify? 3. Are you obliging and accommodating. when an opportunity offers to render a service to others? 4. Are you equally so to all, and is it from the love of God? 5. Do you judge

rashly? Do you blame inconsiderately? Do you disapprove too easily? Do you not show some repugnance to any Sister? Do you not murmur? Do you not detract? Do you not point out the faults of Sisters? Do you not exaggerate them? Do you not make complaints imprudently?

ON MILDNESS.

1. Do you not speak too harshly, or with bitterness, on many occasions? 2. Do you not show too much feeling when unpleasant words are said to you, and do you make sharp answers? 3. Do you show excitement for the slightest opposition? 4. Do you get into ill-humor? 5. Do you retain antipathies, when contradicted? Do you foster them by your reflections? Are you not too seriously reserved? Do you not assume a dark countenance before those whom you do not relish? Do you not avoid seeing them, speaking to them, saluting them, and rendering them any service? Have you any desire of revenge, or of showing them that you feel offended? Do you not purpose refusing any service? Do you not speak unfavorably of them, and do you not, through resentment, aggravate their faults?

ON PATIENCE.

1. Do you bear with patience what displeases you in others—their humor, their

manners, their contradictions? 2. When one has treated you ill, refused you a service, displeased you on any occasion, have you tried to suppress your feelings, shown an air of mildness and affability, returned good for evil, and instead of yielding to the sensibility of self-love, have you suppressed it? 3. Have you received from the Superior, Mistress, and elders, the corrections and advices which mortify self-love, with sweetness and submission, and have you acknowledged that you merited them. 4. In the indiscretions or importunities of others, at least as far as you thought it to be the case, have you not let quick and impatient words escape, and have you not appeared annoyed and distressed? 5. Have you not reproached others with the services rendered them, when they failed in making you a return; and have you not complained of them with bitterness to others? 6. When under the slightest troubles, have you not sought the compassion of others, and looked for delicacies in every light sickness? Have you not, on that account, exaggerated your sufferings? Have you not made them known to every one, that you might be pitied? And in real sickness, have you not put the patience of the infirmarians to severe trial, by refusing necessary remedies? Have you not manifested impatience and discontent, when not treated according to your own wish?

ON OCCUPATIONS.

1. Have you not shown a repugnance for an employment, and sought that which was more in accordance with your fancy, or avoided that which was contrary to it? 2. Have you tried to acquit yourself of your employment in the sight of God, with care, exactness, and fidelity, for the greater advantage of the Community, to the satisfaction of your Superiors, and for the consolation of the Sisters? 3. Have you not too easily complained of an employment because it was fatiguing, or because it left you no time for your private devotions? And have you not preferred these private devotions to duties of obligation? 4. Have you acted in harmony with the companion you have had in the same office; and have you had for her the respect due to her, if your elder; or have you had that meekness and charity towards her, if your junior? 5. Have you not put her virtue to the test by your caprices, your impatiences, your want of condescension, and have you not even left the most difficult share of the employment to her, in order to avoid trouble?

ON THE DIVINE OFFICE.

1. How have you gone to say the Divine Office? Have you recited it with exactness, diligence, good-will, and recollection? 2. Have you been deeply impressed with the presence of

God, on entering the church or oratory? Have you adored him profoundly; or have you not, on the contrary, with an air of dissipation, made a hurried genuflection? 3. Have you modestly taken your place? Have you sung or recited the Office with devotion and fervor? Have you not gazed about, instead of preserving a respectful behavior? 5. Have you observed with exactness all the pauses and ceremonies, and have you taken the proper tone? 6. Have you not laughed at the mistakes of a Sister, and given an occasion to another to do the same, by looking at her? 7. Have you not allowed yourself to be carried away by a spirit of dissipation, and neglected to banish distractions as soon as observed? 8. Have you from time to time tried to fix your mind on God? 9. In leaving the church or oratory, have you gone away with precipitation, as if wearied; and have you not stopped to speak, laugh, and divert yourself, in place of preserving the spirit of prayer?

ON PRAYER.

1. Have you not omitted it through your fault, or were you present at it through constraint and human respect? 2. Have you curtailed the time through wearisomeness, dryness, or distractions? 3. Have you been careful to recollect yourself before the com-

mencement of prayer, and have you made the necessary preparation for it? Have you been attentive to what was read? 4. Have you tried to meditate well, and to form good sentiments? Have you asked it from God? Have you formed good resolutions? 5. When unable to meditate, or devoid of fervor, and holy affections, have you yielded yourself up to interior disrelish, to discouragement, or pusillanimity, instead of humbling yourself, avowing your own weakness, asking pardon of God for your faults, and having recourse to His mercy with confidence, in order to obtain the spirit of prayer? 6. Have you been faithful in putting your resolutions into effect?

ON OTHER EXERCISES OF DEVOTION.

1. Have you attentively examined your conscience, or have you not disguised your faults and defects? 2. Have you had sincere regret for them, and the firm resolution of correcting yourself? 3. After falling into a fault, have you entered into yourself, by humbling yourself before God and asking pardon for it? Have you not been insensible about it, through a want of the fear of God; or have you not fallen into the opposite extreme, by giving yourself up to trouble, distrust, and discouragement? Have you not said in your heart, that you would give up everything, as you were always the same? 4. Have you ob-

served the spiritual lecture? Have you not omitted it through your fault? 5. Have you begged God's blessing to profit by it, before beginning it? 6. Have you performed it with reflection, or rapidly and without attention? 7. Have you frequently raised your heart to God during the day, in order to preserve a spirit of recollection and devotion? Have you not often forgotten and neglected it through dissipation of mind, and from being too much engaged with external occupations? 8. Have you labored for God in all your actions? Have you not neglected from time to time to direct your intention to Him? Have you had views altogether natural, and sometimes even perverse views, by acting through human respect, to please creatures, to satisfy yourself, to follow the inclinations of nature? 9. Have you not acted through humor, caprice, with precipitation and indiscretion?

ON THE SACRAMENTS.

1.* Have you had the necessary dispositions in approaching confession? Have you not expended more time than was allowed you on account of your scruples? 2. Have you presented yourself to the tribunal of penance with respect and humility, and with true sentiments of regret for your faults? 3. Have you not delayed your confessor unnecessarily? 4. Have you accused yourself of your faults

with simplicity and sincerity, without exaggeration or diminution, as they were known to you? 5. Have you elicited an act of contrition, after the confession of your sins, and at the moment of receiving absolution? 6. Have you listened to the advice of the confessor with humility and respect, and with the intention of profiting by it? 7. Have you, without reason, deferred the performance of your penance, and thus run the risk of forgetting it?

ON COMMUNION.

1. Have you approached it with attention, respect, humility, and with a great desire of being united with Jesus Christ? 2. Have you not had distractions through your fault, and have you not performed this great action through custom and habit, rather than with actual devotion? 3. Have you not deprived yourself of it through your fault, and contrary to the advice of your confessor, through scrupulous fear, or tepidity, or from want of devotion? 4. Have you profited well by the time in which Jesus Christ was dwelling in you, to devote to Him all the powers of your soul, and all the affections of your soul, and all the affections of your heart? Have you profoundly adored Him, and consecrated your love to Him? 5. Have you passed the remainder of the time of thanksgiving in sentiments of gratitude, and have you prayed

for the necessities of your soul? 6. Did you afterwards preserve a spirit of recollection, and watch over yourself during the day, lest you should lose, through dissipation or any infidelity, the fruits of the visit of your Lord.

ON CONSTANCY IN VIRTUE.

1. Have you been changeable in your conduct, to-day undertaking many things, and to-morrow abandoning everything? 2. Have you not been guided by caprice in the practice of virtue, rather than by the Spirit of God and the advice of your confessor and director; and have you not tried to conduct your director, in making him yield to your inclinations, rather than to allow yourself to be led with docility? 3. Have you not fallen off from your resolutions, and omitted your exercises through discouragement? 4. Have you had recourse to God in time of temptation, and implored his aid, and have you not yielded to negligence and cowardice? 5. Have you been careful, from the beginning of the temptation, to repel it at once; and have you not hesitated or remained in a kind of indifference or inaction? 6. Have you earnestly tried to amend your faults and advance in perfection, and have you not been habitually negligent in this respect? 7. Have you contented yourself with an inferior degree of virtue, without aspiring to the per-

fection of your state? Have you not also aimed at your perfection with a painful anxiety which troubled and discouraged you, instead of laboring in it with fidelity, patience, and confidence in God?

This Examination of Conscience may be used for annual confession; and for ordinary confession, one may limit herself to those particular points against which faults are more frequently committed.

Acts of contrition and sentiments of sorrow after the examination.

O my God! I acknowledge myself a great sinner, and that I have truly deserved hell, for I have abused Thy graces, and employed Thy benefits to offend Thee. Ah! my God! I regret having offended Thee, who are infinite bounty, who hast bestowed so many benefits upon me, and hast prepared an eternal felicity for me! How is it that I have been so unfortunate as to displease Thee? I am filled with confusion at my cowardice and ingratitude. Oh! that I could shed torrents of tears, to wash away my crimes! My God! I love Thee with my whole heart; I repent of my criminal life; I would wish to annihilate

all my crimes, because they displease Thy sovereign bounty. O eternal Father! I most humbly ask pardon for all my sins, both known and unknown. I implore it through the merits of Jesus Christ: I am truly sorry for having offended Thee, because Thou art infinitely good. My sweet Jesus! I beg of Thee to have compassion on me through the love Thou bearest towards Thy eternal Father, and in consideration of the tenderness Thou hast for Thy most beloved Mother, Mary. Holy Mary! I beseech thee to intercede for me; to offer to Thy dear Son for me thy merits, thy sufferings, and thy love. Blessed spirits! have compassion on a poor sinner who detests her sins from the bottom of her heart, because they displease God, who is infinitely good and perfect.

O God infinitely holy, amiable and perfect! I acknowledge that my sins are multiplied beyond the hairs of my head, and grains of sand on the sea-shore; and though I should have sinned but once, in so doing I would have outraged Thy infinite perfections. Ah! why am I not penetrated with an infinite grief, as I have insulted Infinite Bounty! I have preferred a vile creature, a trifling interest, the gratification of a moment, to the Supreme Majesty whom I should serve and adore. O infinite Beauty and Bounty! how have I dared thus to insult Thee! God of mercy! pardon me my sins: I am most

heartily sorry for them. I am resolved never again to offend Thee; I prefer a thousand times to lose all I possess,—health, life itself, rather than offend a God so good and infinitely deserving of my love.

How great has been my ingratitude towards Thee, O my God! Can I ever sufficiently deplore it? Adorable Lord! is this then the return for all Thou hast done and suffered for me? Is this the use I make of the adorable blood Thou hast shed with such anguish and love for me, a miserable and ungrateful creature? Who will give tears to my eyes and sorrow to my heart, to bewail the outrages I have offered to my sovereign Benefactor! O God, full of bounty! have compassion on my soul. I detest and deplore from my heart all my sins; I resolve, most firmly, rather to die than ever again to offend Thee. Alas! was it to outrage Thee in the criminal manner I have done, that I have been born into the world, and loaded with so many favors? Oh! that I could now wash away my sins with tears, and expiate them with my blood!

Sovereign Judge of the living and the dead, who seest and knowest all things, even the most secret thoughts of my heart! how shall I dare appear before Thee, after having so often offended Thee? But, alas! what can I now do? I cannot flee from Thee, Thou art everywhere; I cannot hide myself from Thy eyes, Thou seest all things. What! is it

not the excess of presumption and blindness in me to sin in Thy presence, to dare to act under the eyes of Thy awful Majesty in a manner that I would be ashamed of before the least of mortals! Pardon, O my God! I confess the enormity of my crimes; I blush at them; I would wish to expiate them by a thousand deaths, if that were possible; I detest them from the bottom of my heart, and purely for the love of Thee; and I trust in Thy infinite mercy to obtain the entire forgiveness of them.

What grief, and what confusion for me, O my God! to have so often and so criminally violated my promises of never more offending Thee! Ah! had I so often and so solemnly engaged my word to a human creature, I would be ashamed and confounded to have violated it! But, O my God! I do not blush, I do not as much as even reproach myself in bitterness of soul, though each day I have the misfortune of offending Thee, O God of bounty! I now detest my sins with my whole heart: deign to grant me the full pardon of them. Ah! as in the time of my greatest wanderings Thou hast had such mercy on me, refuse it not at present, as I sincerely repent of all the sins I have ever committed; I firmly purpose, with the assistance of Thy grace, never again to offend Thee. Assist me, O Lord! to be inviolably faithful to this holy resolution.

SENTIMENTS OF CONFIDENCE.

My Lord and my God! I still hope in Thee, and the confidence I have in Thy bounty sustains me in the extreme dread I feel at the sight of Thy justice. Thou art good as well as just, and Thy delight is to bestow favor on me during life, which is the time of mercy. It is not in my own works that I confide, nor in anything that I can perform, that I am induced to address Thee: it is the multitude of Thy mercies that encourages me. I hope that Thou wilt have pity on me according to Thy great mercy: and that for Thy name's sake Thou wilt pardon my innumerable sins. I trust that, not having spared Thy only begotten Son, but having delivered Him up as a ransom for my sins, Thou wilt pardon me for His sake. He is our Advocate; He is the Victim of propitiation for our sins; He loved me, He delivered Himself to death for love of me. With firm confidence, then, I expect of Thy mercy that pardon which He asks for me, that grace which He has merited by the shedding of His blood.

RESOLUTION OF AMENDMENT.

I promise, O my God! in the sight of heaven and earth, in the presence of the most Blessed Virgin and of all the saints of heaven, never more to offend Thee. Yes, O my God! with the assistance of Thy holy

grace, which I most humbly implore, rather than again outrage Thee by crime, I would willingly die a thousand deaths. Obtain for me, O holy Virgin! that I may ever live and die in the love of Jesus and of thyself.

If you have time, you can add the Pater, Ave, Credo, Confiteor, *and the* Miserere; *and the* De profundis, *for the souls in purgatory.*

AFTER CONFESSION.

I thank Thee a thousand times, O infinite Bounty! for having admitted me to penance, and for having shed Thy precious blood for my crimes, which deserved all the rigors of Thy justice. Thy mercy makes me hope: but as I am weak, and as after so many fine resolutions I relapse, grant me the grace of being more firm than I have hitherto been. Do not permit that I should make an unworthy use of this sacrament, which Thou hast instituted for sinners. Give me strength to overcome the temptations of my enemies, and to subdue all my passions, in order to live in innocence and die in Thy love.

Eternal thanks to Thee, O my God! for Thy ineffable bounty, in pronouncing over me, by the mouth of Thy priest, the sentence of absolution. Confirm in heaven, I beseech of Thee, O my Saviour! what Thy minister has effected upon earth; pardon me all the offences I have ever committed against Thee.

Efface from my soul all the stains of my sins. Cast them entirely to oblivion, in order that they may never rise up in judgment against me. I again ask Thy pardon with the most heartfelt sorrow for having offended Thee. I promise to do penance for them, to chastise myself, not only by the fulfilment of the penance enjoined by the confessor, which is nothing in comparison of what my sins deserve, but still more by mortification, austerities, fasting, and good works, but especially by patience, humility and resignation to the crosses which Thy Providence may please to send me, and to those trials which are inseparable from my state. I also renew the promise I have made of correcting myself, particularly in respect to such and such failings which most displease Thee. Ah! Lord! who knowest my weakness and insufficiency, have compassion on me, and grant me a powerful and victorious grace, which may preserve me from again falling into sin. Amen.

Prayers before Communion.

When about to receive your God, make frequent acts of faith, hope, desire, humility and contrition; often address your God, with the most profound sentiments of misery.

Lord! I am sensible of my unworthiness, but Thou commandest me to receive Thee: I obey Thee.

Listen to the Church herself, which directs to thee those touching words:

Behold the Lamb of God, behold Him, who takes away the sins of the world; behold the supreme Majesty in whose sight the seraphim, covered with wings, tremble with awe around His sacred altars: behold the King of glory that comes to thee, all full of meekness; behold Jesus Christ in person. He does not send an angel to thee, or a prophet, He comes Himself: behold Him, His very Body, Soul and Divinity. Yes, my God is borne in the hands of the priest; He is present to the eyes of faith; He is about to give Himself to me; I am about to receive Him.

SENTIMENTS OF ADMIRATION.

Behold the moment after which I have sighed; behold the favorable moment for

which I ought to prepare myself in the best possible manner, and which puts me in possession of my well-Beloved. I have wandered like the unfaithful sheep; but this Good Shepherd has, through toil and fatigue, run after me to bring me back. I have asked pardon of Him, and unceasingly implored it, and He tells me to have the fullest assurance in Him; and now, as a most generous Benefactor, as the sweetest Spouse, He invites me to His most sacred banquet, He desires to give Himself to me, He commands me to receive Him.

AN ACT OF FAITH.

Eternal Truth! divine Saviour! although my eyes do not discern Thee under the veil of Thy sacrament, though my senses perceive nothing but the species or appearances of mere human elements, nevertheless, upheld by Thy infallible Word, I firmly believe that Thou art here corporally present, the same who descended into the virginal womb of Thy most august Mother, Mary; the same who journeyed through the towns and villages, dispensing blessings everywhere, the very same who will one day come to judge all mankind. O Jesus, Son of the living God! O Christ, Son of David! I firmly believe that I am about to receive Thee: help my faith. The hem of Thy garment formerly

restored health; Thy look converted sinners and produced tears of repentance; one word healed the most inveterate diseases and raised the dead: what graces may I not expect when honored by a visit from Thee? What more couldst Thou confer on me? Thou givest Thyself to me.

ACT OF HUMILITY.

Deeply penetrated with the sense of my entire unworthiness, I must declare, O Lord! that, were it not for Thy express command, I could not approach Thee to receive the Bread of Angels. Thou art the God of majesty: I am but dust and ashes; Thou art the God of sanctity: I am a poor, miserable sinner. I was conceived in sin; I have lived in sin; I have multiplied my sins above the hairs of my head. Heavenly physician, who art come into the world for sinners, who longest for my salvation! oh, in what condition wilt Thou find my soul? What languor! what infirmity! what misery! Pronounce then one of those omnipotent words which operate miracles, and my soul shall be healed and invigorated.

ACT OF CONTRITION.

Adorable Judge! who soundest the heart and siftest the thoughts of men! Thou seest here a criminal at Thy feet. Alas! I am the greatest of sinners, but Thy bounty infinitely surpasses my malice: I implore Thy

bounty; it is my only refuge. Say but a word of mercy by which my sins may be remitted, and my soul thus purified shall be filled with consolation.

AN ACT OF DESIRE.

Thou never despisest a contrite and humble heart; accept, then, of mine, come and take possession of it, destroy whatever in it is displeasing to Thy adorable eyes; come and light up the sacred fire of Thy love; establish Thy throne within me, reign there as Sovereign, and that forever. This heart belongs exclusively to Thee, I yield it up to Thee, to Thee I consecrate it, for Thou hast merited it; I renounce everything that Thou condemnest; I renounce all sin and voluntary negligences: strengthen my will: I wish for nothing but in Thee and for Thee; I only wish to act and live for Thee. Adorable Body, price of my salvation! Divine Blood, ransom of my life! come and confirm Thy work; purify, nourish, and fortify my soul; prepare, consecrate and elevate it to eternal life.

After Communion.

Now that you possess your God corporally, renew in your heart the most lively acts of faith; speak with affection to your Spouse; treat with Him freely and confidently on the great affair of your salvation, which He has more at heart than yourself; and bear in mind that the best act of thanksgiving is to act, to breathe and live alone for Jesus.

ACT OF ADORATION.

Adorable Majesty of my God! before whom all that is great in heaven and on earth confesses itself unworthy to appear; what can I do in Thy presence unless to be silent and honor Thee in the profound annihilation of my soul? I adore Thee, O God of sanctity! I offer all the homage of which I am capable, to Thy supreme Majesty, before whom every knee bends, in comparison of whom all power is but weakness, all prosperity but misery, and the most shining splendor nothing but pitchy darkness. To Thee alone, great God! King of ages! Immortal! to Thee alone belong honor and glory. Glory, honor, salvation and Benediction to Him who comes in the name of the Lord! Blessed be the eternal Son of the Most High, who deigns to unite Himself so closely to me, and to take possession of my heart!

AN ACT OF LOVE.

I have the happiness of possessing Thee, O God of love! What condescension! Oh! that I could correspond to Thy bounty! Oh! that my heart were all inflamed with love, in order to love Thee as much as Thou art amiable; in order to love Thee alone! Inflame my heart, O my God; burn and consume it with Thy love! My Beloved to me, and I to my Beloved! The amiable Jesus gives Himself to me. Angels of heaven, Mother of my God, saints of heaven and earth! lend me your hearts, give me your love, in order to love my amiable Jesus. Yes! I love Thee, O my God! with all my heart, with all my soul, above all things; I love Thee for Thyself alone, and with the firm resolution of loving Thee alone. I promise the most inviolable fidelity; but do Thou, O my God! secure these holy resolutions of my heart, which is entirely thine.

AN ACT OF THANKSGIVING.

What thanks, O my God! can equal the favor Thou hast this day bestowed on me? Not content, O my God! with having died for love of me, Thou deignest to come in person into my bosom, to dwell within me! O my soul! glorify the Lord thy God! acknowledge His bounty, exalt His magnificence, publish His mercy. O my God! with a heart full of

gratitude, I thank Thee for the great grace Thou hast condescended to bestow on me. I have been unfaithful, but will not be ungrateful. I wish eternally to bear in mind that Thou hast given Thyself to me on this day, and to show, during the remainder of my life, the exceeding obligations I owe Thee, O my God! by giving myself to Thee without reserve.

PETITION TO BE MADE.

O inexhaustible Source of every good! Thou art within me, Thou art all full of tenderness towards me, Thy hands are full of graces, and Thou art ready to diffuse them in my heart. O my God, good, liberal and munificent! pour them out copiously upon me; Thou seest my wants; Thou canst do it; Thou are come to show Thy liberality: do, then, that which Thou art come to perform. Remove from my heart all that displeases Thee, communicate to it what may render me agreeable to Thee. Purify my body, sanctify my soul; apply to me the merits of Thy life and death. Unite Thyself to me, O chaste Spouse of souls! unite me to Thyself. Live in me, that I may live in Thee, through Thee, and eternally for Thee. Amiable Saviour! grant me those graces which thou knowest to be necessary for me; grant all necessary graces to all those for whom I am bound to pray: to my Supe-

riors, to my Sisters, and particularly to those of this house; to those I have disedified; to my parents, to my spiritual director. Couldst Thou, O amiable Saviour! refuse me anything, after having bestowed Thyself on me this day?

AN ACT OF OFFERING.

My well-Beloved to me, and I to Him. Yes, O my God! so it is. Thou hast given Thyself entirely to me, I yield up myself to Thee without reserve; I am Thine, and Thine forever. I offer to Thee my understanding, that it may be ever occupied in meditating on Thy grandeurs; I offer Thee my memory, that it may incessantly bear in mind the recollection of Thy benefits; I offer Thee my will, that it may, henceforward, be conformable in all things to Thine; I offer Thee my heart, that it may consecrate to Thee all its affections, all its sentiments and inclinations; I offer Thee my body and all its senses, to be the devoted victims of Thy service and good will. I offer and consecrate to Thee, on this day, O divine Saviour! all that I have and all that I am! all is Thine, I reserve nothing for myself. Please to accept, O infinite Majesty! the sacrifice which an ungrateful and guilty creature makes of herself to Thee, but who from this moment desires to be both grateful and faithful to Thee.

Come, then, O devouring Fire! consume

whatever of corruption still remains in me. Let Thy holy will, O Lord! be done in me in all things; dispose of me entirely, according as Thou pleasest; I abandon myself forever to the designs of Thy Providence. Holy Virgin! deign to present to the Most Holy Trinity this my offering, and obtain for me the grace of being faithful to my promises to the very end of my life.

RESOLUTIONS.

O most patient and most generous of friends! what shall be able to separate me in future from Thee? I freely renounce all that has hitherto severed me from Thee, and I purpose, with Thy assistance, never again to relapse into my past faults. From this moment, O my God! no wilful thoughts, desires, words, or actions, that could in the slightest degree offend either purity or charity, shall be tolerated by me; no impatience, murmuring, or detraction; no omissions of duty, no tepidity in Thy service; no tender attachments, no natural friendships; no longer any obstinacy to my own opinion, or anxiety for my own conveniences; no dread of the contempt or talk of others; no seeking for the esteem or attention of the world. I would rather die here in Thy presence, O my God! than ever again to offend Thee wilfully. Thou art in my heart, O divine Jesus! Give, then, Thy

blessing to the resolutions I form, confirm them, and let the most adorable sacrament, which I have just received, be the seal to them, which I may never be allowed to violate. Confirm, then, O God of all bounty! the desire I have of being solely Thine, and of living only for Thy glory. Amen.

Prayers in Visiting the Blessed Sacrament.

A Religious who has the happiness of being the Spouse of Jesus Christ, ought to feel a special delight in visiting Him in the sacrament of His love. Pass no day without laying open thy heart in presence of this amiable Spouse, who ardently desires to converse with thee, and to communicate to thee His graces. Consider thyself as deputed by the Community to offer to Jesus Christ the homage due by each of thy Sisters. The best method to occupy the time of the visit is in meditation; because the language of the heart is more pleasing to our Lord, than a number of vocal prayers. However, in order to avoid distractions, the following considerations and prayers may be adopted.

AT THE BEGINNING OF THE VISIT.

My Lord Jesus Christ, who, from the love Thou bearest men, remainest, day and night, in this adorable sacrament, inviting, waiting for, and receiving those who come to visit

Thee! I firmly believe that Thou art here really present. I adore Thee by acknowledging the abyss of my own nothingness. I thank Thee for all the benefits Thou hast bestowed on me, and, especially, for having given me Thyself in this Sacrament, and Thy divine Mother, Mary, as my advocate; for having called and inspired me to come into this church in Thy presence. I now adore Thy Sacred Heart, and pay this visit for three principal ends: first, in thanksgiving for this great gift; secondly, in reparation for the outrages Thou hast received in this sacrament; thirdly, I intend to adore Thee, by this visit, in all the places where Thou art the least honored and the most abandoned.

O my divine Jesus! I love Thee with my whole heart; I am sorry that I have so often offended Thy infinite bounty; I purpose, with Thy holy grace, never more to offend Thee for the time to come. From this moment, though most unworthy, I consecrate myself to Thee; my will, with all its affections and desires: do with me, and all that belongs to me, whatever Thou pleasest. I ask only Thy holy love, the grace of final perseverance, and the perfect accomplishment of Thy holy will. I recommend to Thee the souls in purgatory, especially those who were the most devoted to the holy sacrament and to the Blessed Virgin; I also recommend to Thee all poor sinners. Finally, I unite all the affections of my heart to

the affections of Thy adorable heart; and thus united, I offer them to Thy eternal Father, and I beg of Him, in Thy name, to be pleased to accept them and graciously look down on me for the love of Thee. Amen.

1. *Penetrated with a lively faith, and animated with a firm hope, lay open to Jesus Christ your infirmities, wants, and weaknesses, and discover to Him your heart, saying in the words of the Sisters of Lazarus:*

O Lord! she is sick, whom Thou lovest, for whom Thou hast become man, for whom Thou hast shed Thy blood, for love of whom Thou remainest continually on this altar, and to whom Thou givest Thyself in nourishment in the adorable Eucharist.

2. *At times imagine yourself at the feet of Jesus, like Magdalen; and if you feel not the devotion to shed torrents of tears like her, remain in silence and contemplation, as she was also wont to do; or if you speak, let it be like Saint Joseph, to utter sentiments of admiration, respect and love, with which you should be penetrated, saying thus with a lively faith:*

Thou art my Lord and my God! What can I desire in heaven, or love upon earth, unless Thee, O God of my heart? O God! my portion forever! Have I not on this altar all that constitutes the happiness of the saints in heaven, and the felicity of the just on earth? Thou art my strength and only refuge; Thou art my consolation and my treasure, on whom I desire to place my heart. My whole happiness shall be to belong to Thee, to hope in Thee, and, at stated times, to pay my court to

Thee. I believe, O Lord! yes, I believe this great wonder, but do Thou increase my faith; grant that my actions, my love, my respect in Thy presence may always evince the liveliness of my faith.

3. *According to the example of the woman of Canaan, ask this adorable Saviour, with a holy importunity. all those aids and graces of which you are in need. Being convinced that He remains here only to confer benefit on you, say with confidence to Him:*

Jesus, Son of David! have pity on me, feel for my misery, be favorable to my supplications, assist my weakness. O Lord! Thy words are true: "It is not good to take the Bread of the children, and to cast it to the dogs." Yes, Lord: "But the whelps also eat of the crumbs that fall from the table of their masters:" treat me, Lord, in the same manner. As Thou givest Thyself to me, may I not expect everything else from Thee?

4. *With redoubled and respectful confidence, the following supplications may be adopted:*

Thou hast solemnly pledged Thyself, O Lord! that Thou wilt grant me all things that I ask in Thy name: I implore, then, in Thy name, the grace of correcting that imperfection which hinders me in the way of virtue; the grace of overcoming my predominant passion, the source of all my faults; the grace of acquiring that virtue so necessary for my salvation. In Thy name, I ask for the conversion of such a sinner the success of

such an enterprise, if conducive to Thy glory and my salvation; I beg Thy blessing on my employment, on my studies, and works. Thou knowest, my sweet Jesus! that I have such defects, that I am deprived of such virtues, that I need courage in adversities, moderation in time of joy, fortitude in such and such occasions, and great graces at all times. Thou knowest that my faith is weak, my hope wavering, my love fickle. Thou knowest that I am surrounded by enemies, that temptations and snares present themselves on every side. Assist me, then, O Lord! in the midst of so many perils by Thy powerful grace: I beseech of Thee, enable me to love Thee, and to love with greater fidelity. Perhaps, in asking for health and temporal blessings, I know not what is for my good. Do Thou, Lord! correct and rectify my desires. But this, at least, I am assured is well pleasing to Thee, when I implore Thy love. Give me Thy perfect love, and I am satisfied.

5. *It is salutary to reflect at times on the many causes we have given to God to be irritated against us, and to punish us severely for our crimes. Let us consider, then, this Eternal Father outraged by us, and ready to make us feel the effects of His just anger, and let us offer to Him Jesus Christ on our altars, as the only Victim worthy of Him, and alone capable of rendering suitable homage to His supreme Majesty, and fully able to appease His wrath. In the words of the prophet, let us address Him:*

"Look on the face of Thy Christ."

It is true, O my God! that I desire to be treated as a rebellious servant; but look down on Thy dear Son perfectly obedient to Thee, and who presents Himself to Thee at this moment, in the state of profound humiliation, to which He has reduced Himself, in order to obtain the pardon of my past infidelities and disobedience. However Thy justice may reproach me, I fearlessly present this Thy well-beloved Son to disarm Thee. I can plead nothing in my favor, it is true; but here is a Victim of infinite merit. That Thou shouldst refuse me the pardon of sin and every other grace, is to me no way surprising, if the Victim I offer had not fully atoned for me; but Thou canst refuse me nothing that I ask in view of the merit of this most beloved Son, whose sufferings and death entirely belong to us. It is true, O eternal Father! that my petitions are great and many; but, then, I offer Thee the body, the blood, the life of Thy dear Son immolated on this altar, in return for all that I ask. What can I desire, that is not inferior to what I offer to Thee? Look on this dear Son, the object of Thy complacencies, and see, if, in view of such a precious Victim, Thou canst refuse me anything.

6. *Reflecting on the small number of adorers that come to our churches to pay their court to Jesus Christ, while on the other hand multitudes flock to profane assemblies, imagine that your Saviour, moved by this neglect,*

addresses you, as on one occasion He addressed His disciples: And wilt thou also, Daughter, leave me? Penetrated at the same time with the most tender sentiments of love, gratitude and sorrow, renew your protestations of fidelity, your profession of faith and of devotedness to His service, answering in the words of Saint Peter:

What! O my God! quit Thee, for the service of Thy enemies! How, O my God! could I forget Thee for a vain satisfaction, for an idle diversion, for the love of creatures? And if I left Thee, what could compensate me for so great a loss? What duties of society, what decorum, should dispense me from paying my court to Thee? Thou hast the words of life, Thou art my King, my Saviour, my God, my Sovereign Master, whom I desire to serve with fidelity and love for the remainder of my days.

7. *At times thou canst consider thyself to be the Publican mentioned in the Gospel, who, with contrite and humble heart at the recollection of his past faults, remained at the bottom of the temple, not daring to lift up his eyes, and striking his breast. You can say with him:*

Lord! be merciful to me a sinner! Behold, O Father! the most ungrateful, the most unfaithful of Thy daughters. I have sinned; I confess it, and on this avowal of my guilt do I place the hope of salvation: no accuser is here required! Ah, I have sinned, Father! No one need reproach me with the irregularities of my past life. My conscience already sufficiently afflicts me. I have sinned, O my God! but Thou hast not ceased to be a Father

to me, whatever efforts I made of being no longer Thy daughter. Behold me now, O Lord! prostrate at Thy feet, imploring Thy mercy; in this place it reigns, here it is that Thou canst not reject a contrite and humble heart.

8. *Finally, reflect on the happiness of being of the number of the spouses of Jesus Christ; consider the Religious Life as the port of salvation, the shelter from an infinity of dangers, the nursery of all virtues, the school that imposes the happy necessity of loving and serving God alone; and penetrated with the most lively gratitude, say in the transports of joy:*

Through Thy infinite mercies, O my God! Thou hast chosen me in preference to so many others, who would have more faithfully served and more tenderly loved Thee, than I have done. I return Thee a thousand thanks for having conducted me to this holy state. I am sensible that in the world I would have had much to fear for my salvation. Thou hast had compassion on me, Thou hast withdrawn me from those perils to place me in the holy asylum of the Religious life, Thou hast loaded me with Thy graces. Unhappily for me, I have not uniformly fulfilled all its duties; but I love it, and shall ever preserve this love deeply engraven in my heart. I hope, through Thy grace, to become more faithful to my sacred engagements: it is in this manner that I purpose to evince towards Thee my gratitude, my love, and my zeal.

AN ACT OF REPARATION OF HONOR TO THE MOST HOLY SACRAMENT OF THE ALTAR.

O divine Saviour! who, by an inconceivable effect of Thy mercies towards us, hast given Thyself to us in the most holy sacrament of the altar, and who, in place of respect and adoration which are so justly due to Thee, receivest for the most part only contempt and outrages: behold, I come to cast myself at Thy feet, in order to make Thee reparation for all that Thou hast suffered and still daily sufferest in this adorable mystery. I solemnly declare that Thou art worthy of all honor, glory and adoration; I proclaim Thee King of heaven and earth, and of the whole universe. I therefore render to Thee my most humble homage, my most profound adoration. Oh! that I were able, by the annihilation of myself, to repair Thy outraged honor! That I could efface, by my tears, and even by my blood, the many irreverences, profanations, and sacrileges that have ever been committed against Thy adorable Person. Oh! how profitably would my life be employed, could it be devoted to so honorable a purpose! If I merit not so signal an honor, I promise, at least, to repair in future, as far as in my power, by my modesty in Thy churches, by my assiduity in visiting Thee, by my devotion and fervor in receiving Thee, the

horrible affronts and irreverences to which Thou art exposed in this mystery of Thy love. I will henceforward omit nothing in order to honor Thee on Thy altars, and that Thou mayest be praised, adored, loved and glorified forever by all men, and with all possible respect, in the most holy and most adorable sacrament of the altar. Amen.

A PRAYER TO ASK OF GOD THE GRACE OF MAKING FERVENT COMMUNIONS.

I have the happiness, O my God! of going to communion often. I am aware that it is a great grace, and that I can never sufficiently testify my gratitude for it. I am troubled, and fear lest I may not possess the dispositions suitable for so great an action. How great would be my misery, O my God! if, whilst participating in these divine mysteries, I were not in a state to approach them, and exposed myself to pervert so great a grace! How unhappy I should be, were my communions useless and without fruit: or if they redounded to my judgment or condemnation! This thought fills me with alarm and terror. O my God and my Saviour! I am at this moment in Thy presence; I may ask and expect all things of Thee, and there is nothing which Thou canst not grant me. Behold, then, the great and precious grace which I implore at this moment and during the whole

course of my life is, that I may ever make my communions in a holy and fervent manner. Do Thou dispose of my heart, prepare my soul, purify my affections and animate my sentiments; grant that I may always approach this august mystery with a lively faith, a firm hope, and an ardent charity; in a word, with the dispositions which the sanctity and dignity of this adorable sacrament require. On my part, I promise, with Thy holy grace, to do all that I can in order to prepare myself in a holy manner for that purpose, and to omit nothing whereby my communions during life may be such as I would wish them to be at the hour of my death. Amen.

PRAYER AT THE END OF THE VISIT.

Adorable Jesus! grant, before I retire from Thee to engage in my accustomed duties to which Thy will calls me, that I may address Thee in the words of Jacob to the angel: "I will not let Thee go, except Thou bless me." Thy bounty and Thy power are infinite. I may then ask all things; I may hope all things; I can obtain all things. Graciously listen to the prayer which I address to Thee for myself and others. I ask, then, in the first place, for the pardon of my sins, the grace of never again offending Thee, and the happiness of dying in Thy love. I also pour forth my supplications for the whole world. Bless, protect, and propagate Thy holy

Church which Thou hast given to us for our Mother. Diffuse Thy most abundant graces on our Holy Father, the Pope, our Archbishop or Bishop, and all pastors of souls. Heap Thy benedictions on this house, and on all our dear Congregation; give the spirit of wisdom and zeal to our Superiors, docility and obedience to inferiors; give us all the zeal and fervor which animated Saint Teresa, Saint Clare, Saint Catharine of Sienna, Saint Mary Magdalen de Pazzi, Saint Mary Jane Frances de Chantal, and all the other saints whom Thou didst replenish with Thy Spirit. Bless, preserve, and protect all who are in authority over us; keep peace between princes and nations. Forget not my parents, whom I have left in the world; Thou knowest their wants: grant them what Thou seest necessary for their soul and body. I also pray for the sick, afflicted and abandoned: be Thou their strength, support, and consolation. I also presume, O divine Redeemer! to pray for infidels, heretics, and schismatics; for all sinners, even for the most hardened: enlighten their understandings, move their hearts, and inspire them with the sentiments of true repentance. Finally, O God! I recommend to Thee the souls in purgatory: Thou knowest their sufferings; shorten their punishment, and as soon as possible bestow on them that peace, light and felicity which Thou hast promised them.

A PRAYER WHICH MAY BE SAID TO THE BLESSED VIRGIN AT THE END OF EACH VISIT.

O most holy Virgin, ever pure and immaculate, my tender Mother! to Thee as to the Mother of my God, the Queen of the world, the Advocate, the Hope, the Refuge of sinners, I, the most guilty of sinners, have recourse this day. I render to Thee my most humble homage, and the most lively acts of thanksgiving for all the graces and favors which Thou hast conferred on me up to this moment. I love Thee, O divine Mother! and through the love which I entertain for thee, I promise to serve thee all my life, and to engage others to serve thee. Accept of me for thy servant, and take me under thy protection for the remainder of my days. I conjure thee to obtain for me a true love for Jesus Christ, thy divine Son. O most loving Mother! I beseech thee, by the tender love which thou hast for God, to assist me at all times, but especially at the decisive moment of my death. Do not abandon me till thou seest me out of danger, in the enjoyment of heaven, occupied in blessing and praising thee with thy divine Son for all eternity. This is what I hope for, and shall never cease to hope for, from thy bounty.

AN ACT OF CONSECRATION TO THE MOST SACRED HEART OF JESUS.

O divine Jesus! when we consider all that Thou hast done for our salvation, the cruel death Thou hast endured, the state of humiliation and ignominy to which Thou hast been reduced for our love, we know not how to testify to Thee the sentiments of our lively gratitude. What dost Thou ask from us, O amiable Saviour! for all Thou hast done for us, for having become incarnate for us, for having delivered up Thyself to the death of the cross, for having given Thyself entirely to us? Ah! Thou requirest, no doubt, that we should profit by the merits of Thy sufferings, by living alone for Thee, loving Thee alone, by conforming ourselves entirely to Thy heart; by consecrating ourselves without reserve to Thy heart; to this Heart, so worthy of our homage and adoration; to this Heart which is not only the symbol, but the organ, the seat, the centre of Thy immense charity for us; to this Heart so desirous of saving all men, which, during the space of thirty-three years, beat only for our welfare; to this Heart, which was the source of so many labors, fatigues and pains endured for us, of so many tears, and of that bloody sweat poured out for us; to this Heart, which has been, for us, plunged in a sea, an ocean, an abyss of woe; to this Heart, which was pierced

with a lance for us, and whence for us blood and water gushed forth; to this Heart, whose love could only be satisfied when entirely exhausted for us; to this Heart, which has so loved men, and is so little loved by men.

O Heart of Jesus, infinitely good, infinitely amiable! oh, that we could gain over and consecrate to Thee the hearts of all men. We desire at least to love Thee for all those who have not loved Thee, for those who do not love Thee.

O Mary, Spouse of the Spirit of love! O Cherubim! O Seraphim! O Angels, and Saints, and Friends of God! supply the deficiency of our love for the Heart of Jesus; offer to Him that burning love with which you are incessantly inflamed, in reparation for so many and such grievous outrages offered to it, and which we would wish to expiate by torrents of tears, and the effusion of our blood.

O Heart of Jesus! O true Ark of alliance! O Throne of grace! O Sanctuary of mercy! O sacred Fire, which ever burns and is never consumed! O Furnace, which inflames the whole universe! O Plenitude of love, from which all have received! Source from which we must all draw! Who shall be able to separate us from Thee, who shall deprive us of the confidence we repose in Thee?

O Jesus; amiable Saviour! have we not reason to believe that Thou hast deferred,

until our unhappy age, to propose to public adoration Thy wounded Heart, because most capable of moving us to compassion, and of triumphing over the most obdurate sinners. We shall, then, place all our confidence in this tender Heart, ever ready to communicate to us the effects of Thy mercies; which vouchsafed to be pierced with a lance, in order to show the excess of Thy charity for us, and to afford us a secure refuge in all our misfortunes.

Yes, O Jesus! we have the most firm hope, that, as Thou hast granted the Church the grace of honoring Thy Sacred Heart with solemn worship, Thou wilt never abandon her; but that Thou wilt ever protect her in a most special manner.

O Jesus, our God, our Brother, our love, and our all; we consecrate ourselves anew to the worship of Thy adorable Heart. We offer to Thee our country, the hearts of all Thy faithful servants. We reunite them in the bonds of charity; we offer them and consecrate them to Thy Heart, in order to inclose them in this sacred asylum, and that they may form but one heart with thine, in time and eternity.

O holy Virgin, Mother of God, and our Mother! these hearts belong to thee; they are in thy hands. We have put them at thy disposal, by consecrating ourselves to thee, as our Protectress, our Advocate, and our Queen.

We are no longer in our own power; and thy maternal heart will incline thee to reclaim thy rights over them. Ah! graciously forget all our offences and our ingratitude. On this day, we supplicate thee to offer up our hearts to the most adorable Trinity, with which thou hast contracted an ineffable alliance, and with which thou enjoyest the most powerful influence. Offer them to the most merciful Heart of thy dear Son. When presented by thee, He will accept them, change them, bless them, and sanctify them. Their deficiencies being supplied by thee, He will restore peace to His Church; He will maintain order and happiness in the country; He will make piety and virtue flourish, and cause the Catholic faith to be known and embraced through the land: He will thus establish His kingdom permanently among us. Amen.

May the most Sacred Heart of the suffering Jesus be blessed, loved, and adored at every moment.

May the most holy Heart of Mary, which was pierced with the sword of grief, be blessed, loved and venerated forever.

PRAYER OF SAINT BERNARD TO THE BLESSED VIRGIN MARY.

Remember, O most pious Virgin Mary! that no one ever had recourse to thy protection, implored thy help, or sought thy inter-

cession, without obtaining relief. Confiding, then, in thy goodness and mercy, I cast myself at thy sacred feet, and do most humbly supplicate thee, O Mother of the Eternal Word! to adopt me as thy child, and take upon thyself the care of my salvation. Oh! let it not be said, my dearest Mother! that I have perished where every one else found grace and salvation. Amen.

PRAYER OF SAINT ALOYSIUS GONZAGA TO THE BLESSED VIRGIN.

O amiable Queen, holy Mary! I place myself under thy protection and special safeguard; I cast myself into the bosom of thy mercy, this day, all the days of my life, and, especially, at the hour of my death. I recommend to thee my soul and body; I intrust to thee my hopes and consolations, my pains and miseries. I place in thy hands my life and my death, in order that, by thy merits and holy intercession, all my actions may be directed according to thy holy will and that of thy divine Son. Amen.

PRAYER OF SAINT FRANCIS OF SALES TO THE MOST BLESSED VIRGIN, AS OUR MOTHER.

I salute thee, O most sweet Virgin Mary, Mother of my God! and I choose thee for my most dear Mother. I supplicate thee to accept of me as thy daughter and servant; I

wish for no other Mother than thee. I desire, then, O good, gracious, and sweet Mother; thou wilt be pleased to remember that I am thy daughter, and that thou art all-powerful; and that I am a poor, miserable and weak creature. I supplicate thee also, most sweet, most dear Mother! to govern and defend me and all my actions; for, alas! I am needy and require thy aid and protection. Ah! then, most holy Virgin, sweet Mother! please to make me partaker of thy holy humility, thy excellent purity, thy fervent charity; and also obtain for me such and such graces. Do not say, O gracious Virgin! that thou canst not: thy most beloved Son has given thee all power, as well in heaven as on earth. Do not allege that it is not befitting, on account of my unworthiness; for thou art the Mother of all the poor children of Adam, and particularly thou art mine. Since, then, most sweet Mother! thou are my Mother, and art most powerful, how canst thou excuse thyself from lending me thy assistance? See, then, Mother; see that thou art in a manner forced to grant me my request, to yield to my solicitations. Obtain for me, by thy intercession, all those gifts and graces which may be pleasing to the Most Holy Trinity, Father, Son, and Holy Ghost, the object of all my love in this present time, and for the long eternity that follows. Amen.

God alone! God alone!

PRAYER TO OUR ANGEL GUARDIAN.

O holy angel, whom God, by an effect of His goodness for me, has intrusted with the care of my life! thou who assistest me in my wants, who sustainest me in my despondencies, who ceasest not to obtain for me new favors, I return thee my most humble thanks. I beg of thee, O my amiable protector! to continue towards me thy charitable care, to defend me against all my enemies; to remove from me all the occasions of sin; to obtain for me docility in listening to thy inspirations, and fidelity in following them; and, above all things, to protect me at the hour of my death, and not to leave me till thou hast conducted me to the sojourn of eternal repose. Amen.

PRAYER TO SAINT JOSEPH.

Great Saint Joseph! thou art that good and faithful servant, whom the Lord placed over His family; whom He established the conservator and protector of the life of Jesus Christ, the consoler and support of His most holy Mother, the faithful coöperator in the great design of the redemption of the world. Thou who hadst the happiness of living with Jesus and Mary, and of dying between their arms! chaste spouse of the Mother of God! model and patron of pure, humble, patient and interior souls! be moved by the confidence which we have in thee, and graciously

receive this testimony of our devotion towards thee.

We thank God for the special favors which He has been pleased to pour out in such abundance on thee, and we beg Him, through thy intercession, to render us the imitators of thy virtues. Pray, then, for us, O great saint! and by the love which thou hadst for Jesus and Mary, and which Jesus and Mary had for thee, obtain for us the inconceivable happiness of living and dying in their love. Amen.

PRAYER TO THE SAINT OF ONE'S NAME.

Great saint, whose name I bear! thou, to whom God has given the care of my salvation, when, by a special grace, He drew me from the middle of the world and chose me for His spouse! obtain for me the grace of leading a holy life—one in all things conformable to my vocation. Aid me, O charitable protector of my soul! faithfully to imitate those virtues of which thou wast the bright model; protect me during the course of this miserable life, and do not abandon me at the hour of my death. Amen.

PRAYER TO THE PROTECTOR OF THE MONTH.

Glorious Saint N..., whom God has given to me as a patron during this month! obtain for me the grace of walking in thy footsteps, and of imitating thy virtues, but particularly

such . . which I propose to acquire. Defend me against all the enemies of my salvation; conduct me in the paths of justice and perfection, in order that, at my death, the Sovereign Judge may recognize thy virtues in me, and may grant to me that eternal recompense, to which thou hast already attained. Amen.

AN ACT OF RESIGNATION TO THE DIVINE PROVIDENCE.

What will this day happen to me, O my God! I know not. This only do I know, that nothing will happen, which Thou hast not foreseen, regulated and ordained from all eternity. I am satisfied, O my God! I am content. I adore Thy adorable and impenetrable counsels; I submit myself cheerfully to them for the love of Thee; I wish for all, I accept of all, I make a sacrifice of all to Thee, and unite this sacrifice to that of Jesus, my divine Saviour. I ask, in His name, and through His infinite merits, patience under pain, and the perfect submission and resignation due to Thee in all Thou wishest and permittest. Amen.

THE OFFERING TO GOD OF ONE'S EMPLOYMENT.

Lord Jesus! who camest down upon earth, in order to accomplish the will of Thy Father, and who hast declared that Thou

didst come not to be ministered unto, but to minister to others, grant me the grace of acquitting myself faithfully of the employment intrusted to me; of being acceptable in Thy eyes; of advancing Thy glory, of edifying my Sisters, and of advancing the work of my salvation. Sustain me in the troubles and difficulties attached to it; grant that I may bear them in the spirit of penance, and never suffer me to act through human motives, but solely to obey and please Thee. Amen.

PSALM 148

IN WHICH ALL CREATURES ARE INVITED TO PRAISE THEIR CREATOR.

Praise ye the Lord from the heavens: praise ye Him in the high places.

Praise ye Him, all His angels: praise ye Him, all His hosts.

Praise ye Him, O Sun and Moon: praise Him, all ye stars and light.

Praise Him, ye heavens of heaven: and let all the waters that are above the heavens praise the name of the Lord.

For He spoke, and they were made: He commanded, and they were created.

He hath established them forever, and for ages on ages. He hath made a decree, and it shall not pass away.

Praise the Lord from the earth, ye dragons and all ye depths.

Fire, hail, snow, ice, stormy winds which fulfil His word.

Mountains and all hills, fruitful trees and all cedars.

Beasts and all cattle: serpents and winged fowls.

Kings of the earth and all people: princes and all judges of the earth.

Young men and maidens: let the older with the younger, praise the name of the Lord: for His name alone is exalted.

The praise of Him is above heaven and earth, and He hath exalted the horn of His people.

A hymn to all His saints: to the children of Israel, a people approached to Him. Alleluia.

PSALM 50

Miserere mei, Deus,* secundum magnam misericordiam tuam.	Have mercy on me, O God! according to Thy great mercy: and according to the multitude of Thy tender mercies, blot out my iniquities.
Et secundum multitudinem miserationum tuarum, * dele iniquitatem meam.	
Amplius lava me ab iniquitate mea : * et a peccato meo munda me.	Wash me yet more from my iniquity, and cleanse me from my sin.

Quoniam iniquitatem meam ego cognosco: * et peccatum meum contra me est semper.

For I know my iniquity, and my sin is always before me.

Tibi soli peccavi, et malum coram te feci: * ut justificeris in sermonibus tuis, et vincas cum judicaris.

To Thee only have I sinned, and have done evil before Thee: that Thou mayest be justified in Thy words, and mayest overcome when Thou art judged.

Ecce enim in iniquitatibus conceptus sum: * et in peccatis concepit me mater mea.

For, behold, I was conceived in iniquities: and in sins did my mother conceive me.

Ecce enim veritatem dilexisti: * incerta et occulta sapientiæ tuæ manifestasti mihi.

For, behold, Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast made manifest to me.

Asperges me hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

Auditui meo dabis gaudium et lætitiam: * et exsultabunt ossa humiliata.

To my hearing Thou shalt give joy and gladness: and they that have been troubled shall rejoice.

Averte faciem tuam a peccatis meis: * et omnes iniquitates meas dele.

Turn away thy face from my sins, and blot out all my iniquities

Cor mundum crea in me, Deus: * et spiritum rectum innova in visceribus meis.

Create a clean heart in me, O God: and renew a right spirit within my bowels.

Ne projicias me a facie ua:*et Spiritum sanctum uum ne auferas a me.

Cast me not away from Thy face: and take not Thy Holy Spirit from me.

Redde mihi lætitiam salutaris tui: * et spiritu principali confirma me.

Restore unto me the joy of Thy salvation, and strengthen me with a perfect spirit.

Docebo iniquos vias tuas: * et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meæ: * et exaltabit lingua mea justitiam tuam.

Domine, labia mea aperies: * et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique: * holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus: * cor contritum et humiliatum, Deus, non despicies.

Benigne fac, Domine, in bona voluntate tua, Sion: * ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta: * tunc imponent super altare tuum vitulos.

I will teach the unjust Thy ways: and the wicked shall be converted to Thee

Deliver me from blood, O God! Thou God of my salvation: and my tongue shall extol Thy justice.

O Lord, Thou wilt open my lips: and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I would indeed have given it: with burnt-offerings Thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God! Thou wilt not despise.

Deal favorably, O Lord! in Thy good will, with Sion: that the walls of Jerusalem may be built up.

Then shalt Thou accept the sacrifice of justice, oblations, and whole burnt-offerings: then shall they lay calves upon Thy altars.

PREPARATION FOR DEATH.

Prepare my soul, O Lord!. and dispose it to appear before Thee; suffer it not to quit its body without a true sorrow for sin and a true conversion. Have in my regard the same bounty that Thou hadst for the penitent

thief to whom Thou saidest: "This day thou shalt be with me in Paradise." Command me to come to Thee to receive the effects of Thy mercy, O Saviour, my Judge, and my all!

THE ACCEPTANCE OF DEATH.

I adore, O my God! Thy eternal Being; I place in Thy hands that existence which Thou hast given me, that it be destroyed, when Thou pleasest, by that manner of death Thou designest, and which I accept in union with that of Jesus Christ, and in the spirit of penance. I desire, O my God! to make Thee a sacrifice of myself, in order to render homage to the majesty of Thy Being by the annihilation of mine. I desire that my death may be in sacrifice of expiation, which Thou wilt accept, O my God! in satisfaction to Thy justice, for the many offences I have committed; and with this view I accept of all that in death is frightful to nature, and painful to the senses. I accept, O my God! of the separation of the soul from the body, in punishment of the sins which separated me from Thee. I accept of the privation of my senses, in satisfaction of the sins committed by them. I accept of being hidden under the earth, to chastise my pride, which sought the praise of creatures. I accept of the solitude and horror of the tomb, to repair my dissipation and excesses. I accept of the dissolu-

tion of my body into dust and ashes, and of its becoming the food of worms, in punishment of my past disorderly sensuality. O dust! ashes! worms! I look on you as the instruments of the justice of God, in order to chastise that pride and vanity which caused me so often to rebel against His orders. Avenge His interests, repair the wrongs done to Him, destroy this body of sin, this enemy of God, these members of iniquity; let the power of the Creator triumph over the weakness of His unworthy and ungrateful creature. I submit to all that Thou ordainest in my regard, O my God! and to the judgment, whatever it may be, which Thou wilt pronounce at the moment of my death.

PRAYER TO THE BLESSED VIRGIN.

I raise my heart to thee, O Queen of angels and of men. I must one day appear before my Judge. But, alas! loaded as I am with so many sins, how shall I appear before Him, and who will appease His just wrath? No one can so securely and so efficaciously aid me as thou, O Mother of mercy! who hast so loved Him, and hast been so tenderly loved by Him! Hear, then, O Mother of grace! my sighs, and let the bowels of thy mercy be moved by my tears. I have recourse to thee as to the most tender of mothers. Calm the just indignation of thy divine Son;

obtain for me a favorable reception. Thou canst not reject a poor wretched sinner, who, penetrated with sorrow, implores thy protection. Thou encouragest me to hope; thou consolest me; leave me not, then, till thou hast finally reconciled me with thy divine Son. Thou are my consolation, thou art my hope.

LITANY TO OBTAIN A GOOD DEATH.

O good Jesus! I present myself before Thee, with a heart penetrated with grief, and humbled at the view of my past life. I recommend to Thee my last hour, and that which shall follow it.

When my eyes, troubled at approaching death, and darkened, shall fix on Thee my last mournful and dying looks, O merciful Jesus! have pity on me.

When my lips, livid and trembling, shall pronounce, for the last time, Thy adorable name, O merciful Jesus! have pity on me.

When my cheeks, pale and sunken, shall inspire the by-standers with compassion and terror, O merciful Jesus! have pity on me.

When my hair, bedewed with the sweat of death, shall announce my approaching dissolution, O merciful Jesus! have pity on me.

When my ears, about to close forever to the conversation of mortals, shall shrink with horror in expectation of the moment that I

shall hear Thy irrevocable sentence, O merciful Jesus! have pity on me.

When my feet, shrunken and motionless, shall announce the close of my career, O merciful Jesus, have pity on me.

When my imagination, agitated by dark and frightful phantoms, shall cast me into a deadly agony, O merciful Jesus! have pity on me.

When my mind, troubled by the sight of my iniquities, and by the fear of justice, shall have to struggle against the angel of darkness, who will try to conceal from me the view of Thy mercies and to cast me into despair, O merciful Jesus! have pity on me.

When my weak heart, already oppressed by the pains of sickness, shall be seized by the horror of death, and be in a manner overwhelmed by the efforts made against it by the enemies of my salvation, and the attempts to cling still to life, O merciful Jesus! have pity on me.

When my Mother and Sisters, assembled around me, shall melt into tears at my anguish and sorrow, and shall pour forth their prayers in fervor to Thee, O merciful Jesus! have pity on me.

When I shall have lost the use of my senses, and the world shall have disappeared forever from me, O merciful Jesus! have pity on me.

When I shall have shed the last tears, the symptoms of death, receive them as an

expiation for my sins: O merciful Jesus! have pity on me.

When my last agony shall oppress me, and the throes of death shall seize upon me, O merciful Jesus! have pity on me.

When the last throbbing of my heart, the forerunner of death, shall force my soul to leave the body, accept it as proceeding from a holy impatience of going to Thee and of obeying Thee: O merciful Jesus! have pity on me.

When my soul shall forever quit this world, and leave my body pale, cold and lifeless, accept of the sacrifice of my mortal life, as a homage which I offer to Thy Majesty: O merciful Jesus! have pity on me.

Finally, when my soul shall appear before Thee, and shall behold for the first time the splendor of Thy Majesty, cast her not away from Thy adorable face: O merciful Jesus! have pity on me.

PRAYER.

O God! who, in condemning us to death, hast nevertheless concealed from us the hour and the moment thereof, grant that, passing all the days of my life in justice and holiness, I may merit to depart from this world in the peace of a good conscience, and to die in Thy holy love: through our Lord Jesus

Christ, who liveth and reigneth with Thee in the unity of the Holy Ghost. Amen.

Another method for examining one's conscience.

Each one should give an account of the state of her conscience with the greatest candor, simplicity, and frankness, so that nothing may remain hid which may cause any interior trouble. Accordingly, the Sisters can examine themselves on the following questions:

1. Are you satisfied with your vocation?

2. How are you disposed in respect to obedience of the will, of action, and of the understanding? How do you observe poverty, and the other virtues which you have specially purposed to acquire?

3. When your soul is troubled with any painful temptation or otherwise afflicted, how do you conduct yourself, how do you resist, whether with facility or with difficulty? What actions are you most inclined to?

4. Are you attached to your Constitutions, to your rules, and the orders of your Superiors? Have you interiorly contended against any particular matters?

5. Do you love your Congregation, what means do you adopt to arrive at the end of your Institute, and have you zeal for the salvation of your neighbor?

6. How do you prepare for your spiritual duties? What time is given to prayer? Is there more time given to vocal than mental prayer, and what method do you follow in the latter?

7. Do you experience consolation and devotion in spiritual exercises; or, on the contrary, desolation, wandering thoughts, aridity? How do you demean yourself under these trials?

8. What profit do you draw from your confessions, communions, examinations of conscience, and other spiritual exercises?

9. Have you advanced or retrograded since the last review; and do you feel zeal for your perfection?

10. How have you observed your general and particular Constitutions?

11. What are your mortifications and penances, what exercises have you for advancement in virtue; and, particularly, how do you prepare yourself to bear with insults, to carry the cross of Christ, and what desire have you to suffer with Him?

12. How do you conduct yourself towards your companions; what profit do you draw from their conversations; are you more familiar with some than with others?

13. Do you experience any aversion towards some of them; have you thought yourself offended by the Superiors, by the officers of the house, or by any person; how do you feel towards your Superiors?

14. Have you experienced any temptation, which became known to others, and particularly respecting your vocation?

REGULATIONS FOR ONE'S INTERIOR.

1. Your soul, and all her faculties, will, memory, and understanding, belong to God; they are consecrated to Him; it would be an abominable robbery to deprive Him of them.

2. Banish carefully all useless thoughts, and gently recall your heart to think on God, to love Him, as a child loves a good father.

3. Repress all idle and vain curiosity, and follow purely and simply the light of faith.

4. Have a firm resolution of fulfilling in all things the will of God; be indifferent as to everything else.

5. Occupy yourself with God interiorly from the very morning; let no thoughts of temporal affairs prevent you from first conversing with your divine Spouse; first know what are His orders.

6. I mean by His orders, what God demands of us during the day: ask the grace of executing them, and promise Him to perform them with all your heart.

7. Believe firmly that the Most Blessed Trinity dwells in your soul; you have within you the Father, the Son, and the Holy Ghost.

8. Forget not this truth during the day, in

your intercourse with your neighbor, whether on spiritual or temporal matters; represent to yourself Moses speaking to the people at the tabernacle; God is in you as in His tabernacle. Treat with your neighbor in His presence; He sees you, He listens to you.

9. Every good desire is not to be executed at once; when any private good action is to be performed, due time is to be taken for its performance. It is necessary to allay that ardent desire of performing such a good action, such a work of penance, in order not to act from self-love; besides, counsel should be taken, to subdue the demon of pride, and to prevent yourself from being deceived.

10. Invoke often the holy angels; they are near you, they bear towards you the greatest charity, they will counsel you. Try to be as pure as those celestial spirits.

11. Detach yourself from all love for the things of this world.

SEVEN MEMENTOS OF ST. TERESA.

1. Let nothing trouble you.
2. Let nothing frighten you.
3. All things pass away.
4. God only is immutable.
5. Patience overcomes all difficulties.
6. Those who possess God want nothing.
7. God alone suffices.

O my God! grant me the grace to feel that boundless love, which St. Teresa vowed to Jesus Christ.

DWELLINGS IN THE SACRED HEART OF JESUS.

Happy is the soul which has taken up its abode in the Sacred Heart of Jesus!

The entrance to it is through the immaculate heart of Mary.

Do you desire to know what heart will penetrate furthest into the heart of Jesus.

It will be the one which is the most humble and despised.

The most silent will be the best instructed by that sacred heart: the most mortified will be the most tenderly caressed: the most charitable will be the most beloved: the most submissive will have the most power and credit therein: in fine, the most detached from all earthly things will possess it the most perfectly.

My love reigns in suffering. It triumphs in humility —its enjoyment is in unity.

[Words addressed by our Lord to the Blessed Marie Alacoque.]

They all persevered unanimously in prayer with Mary, the Mother of Jesus. (The Acts, chap. i, v. 14.)

Prayers to ask of God all the Virtues becoming a True Religious.

TO ASK THE GRACE OF KNOWING AND FOLLOWING ONE'S VOCATION.

O my God, my first beginning and last end, who hast created me to know, to serve, and love Thee! my whole desire is to know the designs of Thy Providence in my regard, and to serve Thee in the state to which Thou hast destined me. Do not permit me to err in so important a choice, by wishing to decide for, and to conduct myself. I have long desired to embrace the Religious state; but am I worthy of so great happiness, or can I hope to be a good Religious? Ah! permit me to say with Saint Peter: "*Lord, if it be Thou, command me to go to Thee.* If Thou callest me, if Thou inspirest me with the desire of consecrating myself to Thee, make me know and accomplish Thy holy will; make me worthy of such a distinguished vocation, give me the virtues which should adorn Thy faithful spouses: *Speak, Lord, Thy servant heareth. Lord, what wilt Thou have me to do?* O Blessed Mary, my most holy Mother! O Saint Joseph, my glorious patron! obtain for me from Jesus the grace of knowing my

vocation. Ah! may I have the happiness of being one day admitted among the number of your daughters. Amen. *Pater, Ave, Maria.*

THANKSGIVING TO GOD FOR THE GRACE OF THE RELIGIOUS VOCATION.

May Thy name be forever blessed, O my God! for having drawn me from the world and called me to the Religious state. What a favor for me to have been chosen from among thousands, and honored with the glorious title of spouse of Jesus Christ! What can I now desire, did I but duly appreciate my dignity? True it is, that in my state there are some trials to be endured, some sacrifices to be made; but, O divine Spouse! Thou knowest how to sweeten them by Thy grace; but besides, would I wish so to live as to have no offering to place at the foot of Thy cross? I have left all things to find Thee, O my God! I already possess Thee, here on earth; and the graces with which Thou replenishest me here, are a pledge of that perfect felicity which Thou preparest for me in heaven. How happy shall I be, if, by an inviolable fidelity, a constant regularity, and a holy perseverance, I should merit the brilliant crown reserved for the Religious, faithful to her vocation! Yes, O my God! I esteem my state, I respect it, I love it, I prefer it to all the glory and riches of kings. I thank Thee with my whole heart

for having called me to it; and in order to testify my most lively gratitude for it, I will endeavor faithfully to fulfill all its obligations to the last breath of my life. O Mary and Joseph! unite with me in thanking my amiable Saviour for the grace conferred on me in calling me to Religion. Amen. *Pater, Ave.*

PRAYER FOR THE ZEAL OF ONE'S PERFECTION.

In calling me to the Religious life, O God of my heart! Thou hast called me to perfection; Thou wishest that I should daily aspire to it, and Thou affordest me the most abundant means for that purpose. But, alas! how remote am I from that solid and perfect virtue becoming Thy faithful spouse! What a long journey still remains for me to arrive at that happy term! Notwithstanding the many years I have passed in religion, I find myself still subject to the same defects, and I make no progress in virtue. What do I say? Instead of advancing, I very often fall back; instead of correcting myself, or becoming more holy, of being more faithful to my duties, of being more detached from the world and myself, more mild and charitable, more exact and fervent, more docile, submissive, more poor in spirit and heart, I continue to be tepid, indifferent, and negligent; averse to trouble and contradiction; hostile to mor-

tification, silence and recollection; seeking in all things my satisfaction, the gratification of my humor and natural inclinations. O my God! shall I be always an unfaithful soul, an imperfect Religious, a spouse unworthy of Thee? How great a misfortune for me, were death to take me by surprise! Vouchsafe, O Spouse of my soul! to lend me Thy all-powerful hand; draw me from my tepidity, inspire me with a holy zeal for my perfection; and, in order to repair the lost time, conduct me by rapid steps to the term of my vocation. I implore this favor of Thee through the intercession of Mary and Joseph. *Pater, Ave.*

A PRAYER FOR THE SPIRIT OF POVERTY.

O Jesus, my divine Master, and amiable Spouse! Thou didst choose to be poor, and poor to excess; I also desire, according to Thy example, to be poor in life and in death. I wish for nothing but Thee, to possess nothing but Thee, to be rich alone in poverty. Thou art my treasure, Thou alone sufficest for me; I am rich, if I possess Thy heart, Thy grace, Thy love, Thy cross. I renounce all things to possess these, I trample on all the false goods here below, I aspire solely after those eternal riches which Thou preparest for the truly poor in spirit. Do not suffer me, O my God! to fall under any delusion in regard to Religious poverty. I be-

seech of Thee, by the intercession of Mary, and of her holy spouse, who were so poor in regard to worldly goods, but so rich in the gifts of grace, to give me a great love for this virtue, so that I may possess nothing which may not be conformable to the most exact spirit of poverty. Amen. *Pater, Ave.*

A PRAYER TO OBTAIN THE VIRTUE OF PURITY.

O Lamb of God, Thou who art the Holy of Holies, sanctity and purity by essence! give me that sanctity and purity which constitute the most beautiful ornament of Thy faithful spouses. Preserve me from all that might sully a heart and body consecrated to Thee. May I die a thousand times rather than tarnish the brightness of the most excellent of virtues by the slightest voluntary fault! I know, my God! that this virtue exceeds the power of nature, and no one can be chaste without Thy peculiar grace. For this reason, I address Thee, that Thou wouldst make me the imitator of so many holy virgins, who lived like angels on earth. Grant me the spirit of mortification and prayer, make me cultivate modesty, vigilance, and a love of retirement, without which it is so difficult to resist the attacks of the enemy of salvation. O Mary, Queen of virgins! O Joseph, chaste spouse of Mary! pray for me. *Pater, Ave.*

A PRAYER FOR OBEDIENCE.

O my Saviour! Thy obedience was prompt, universal, generous, and constant! Thou didst obey during life, nay even unto death, and unto the death of the cross. Thou didst prefer to lose Thy life, rather than lose the merit of obedience. Thou shalt be my model; I wish to obey for the love of Thee, and as Thou hast obeyed, with promptitude and with joy, in things to which I may feel a repugnance, as also in those to which I may feel an inclination. The fruits of obedience are infinitely precious. By obeying, we greatly merit, we are not exposed to the danger of falling into error, and, even in this world, we are frequently compensated by the sweetest consolations; but what is of still more value, in obeying for the love of Thee, there is an assurance of doing Thy will. O my God! grant that my actions may be so many acts of obedience. O Mary and Joseph, you who saw with admiration the God of heaven and earth submissive to your orders, during the space of thirty years! obtain for me the grace of imitating His obedience. *Pater, Ave.*

A PRAYER FOR SELF-DENIAL.

I now comprehend, O my God! the force of those words of the saints: "*Destroy self-will, and there will be no hell.* In reviewing my past life, I perceive that all my misery

arises from having gratified my self-will, in contempt of Thine; hence so many disobediences to Thy holy law, and so many crimes which I deplore in the bitterness of my soul. Long since I should have sacrificed it to Thee, for a Religious should have no will of her own. But, alas! I know too well that it still exists within me, and is the greatest obstacle to my advancement in virtue. Cut off, then, O my God! this self-will, this perverse will, which is opposed to what obedience prescribes; and give me an upright will, a will submissive and docile to Thine and that of my Superiors. I beseech of Thee to grant me this grace through the merits of Jesus Christ, Thy adorable Son, who always conformed His will to Thine; through the intercession of the Most Blessed Virgin, who never for one instant sought her own will; through the intercession of Saint Joseph, who ever executed Thy orders with such zeal; through that of the saints, who are in heaven for this reason alone, because they renounced their own for Thy holy will. *Father, not what I will, but what Thou wilt! Pater, Ave.*

PRAYER TO OBTAIN HUMILITY.

O Jesus! Thou hast humbled Thyself even to annihilation, Thou desirest that Thy disciples should learn this virtue of Thee; but, above all things, that those who are conse-

crated to Thee by the religious engagement, should make special profession of this virtue. Alas! O Lord! I must confess to my confusion, that, though, in embracing the Religious state, I renounced the vanities of the world; though invested with the habit of humility and penance, I am still far from having the sentiments of true humility. I am, on the contrary, full of self-love and pride; no day passes in which pride does not cause me to commit some error; and it afflicts me more, that this pride prevents me from seeing my faults. O my Saviour! I conjure Thee, by Thy unheard-of humiliations, deliver me from the pride which domineers over me; I wish never to cease waging war against this detestable vice, which is that of the devils. I desire to apply myself with special care to acquire the holy virtue of humility, the foundation of all Christian and religious virtues, and which is so agreeable to Thy divine heart. I am unable to practice sublime virtues, to undertake great things, to offer great sacrifices; but I can humble myself, I can debase myself, I can look on myself as the last in Thy holy house; and, by this humility, I can become more agreeable to Thee than by the employment of shining acquirements. I shall, therefore, apply myself faithfully to gain this virtue, I shall ever cherish it, I shall seek every occasion of practicing it; I shall be humble in my thoughts, humble in my words,

humble in my sentiments, humble in my whole demeanor. O holy Virgin, whose humility so pleased the Almighty, that it determined Him to choose thee for the Mother of His divine Son! O Saint Joseph, who didst always entertain such lowly sentiments of thyself! obtain for me a great love for humility and humiliations. *Pater, Ave.*

A PRAYER TO OBTAIN A LOVE FOR THE RULES.

I bless Thee, O my God! I thank Thee with my whole heart for having given me a rule, which, by pointing out to me, at each moment, all my duties, is for me, in case I am constantly faithful to it, the most sure, the most short, the only road to arrive at perfection. Alas! how deluded I have been on this point! How many faults I have committed through ignorance, dissipation, negligence, and, what is more culpable, through insubordination and contempt! O holy rule! I desire to repair the infractions with which I have to reproach myself. I receive Thee as coming from the hand of God; I respect thee; I love thee; I desire to observe all that is therein prescribed, not only outwardly alone, which has been too often my case, but in the spirit of obedience, and with the view of pleasing God. Yes, my God! I promise to be more regular in future, more exact in all, in my exercises of piety, in the assemblies

of the Community, in my employment, in silence, and even in the minutest observances. By this constant exactness, I hope to repair the past faults and the disedification given. In fine, I shall accustom myself to act from the elevated principles of pleasing God, of corresponding to grace, of obedience to holy rule, of acting in all things from the view of eternity; and, thus, I shall be assured of preparing myself for, and meriting, a happy eternity. Divine Jesus! grant me this favor through the intercession of Thy amiable Mother and her faithful Spouse. *Pater, Ave.*

A PRAYER TO OBTAIN A LOVE OF SILENCE.

All Thy saints, O my God! have considered silence as the principle of recollection and of an interior life, the support of rule, the soul of religion, the solid foundation of devotion. Some of them have been so punctual in its observance that they had rather shed their blood, than pronounce a useless word in the time prescribed for silence. How pleasing, O my God! must their fidelity have been to Thee! but what subject of confusion for me, who have so seldom offered violence to myself by the observance of silence, and who have only known the rule of silence to violate it. I beg Thy pardon for the many useless words said through dissipation of mind, through disobedience, and from an unwillingness to

restrain my tongue. O Jesus, who spokest only to procure the glory of Thy Father! inspire me with a love for silence, repress in me that itching desire of talking and of enjoying myself in unnecessary conversations. Place a guard over my mouth, and direct my tongue, that, when necessity requires me to speak, not a word may escape my lips which might scandalize any one. I ask this grace through the intercession of Mary and Joseph, whose life was passed in retirement, recollection, and silence. *Pater, Ave.*

A PRAYER TO OBTAIN CHARITY.

O Jesus, God of charity! Thou hast desired that charity should be the mark of Thy true disciples, the distinctive character and the grand principle of religious persons. Cause this amiable and divine virtue to reign among us; and as we have the happiness of being Thy spouses and the daughters of Thy celestial Father; as we live under the same rule, bear the same habit, have made the same vows, grant that we may have but one heart and soul; that we may maintain by our sentiments and demeanor the amiable name of Sisters, which designates us. What a scandal would it be if charity were banished from this house, and discord and disunion therein introduced! Preserve us, O my God! from so great an evil, and inspire us with a true and patient charity; with a charity which may dis-

pose us mutually to bear with one another's faults, and to excuse the imperfections of our Sisters. Alas! we desire that others would put up with our failings: why should we not put up with those of others? If they have their defects, have we not our own? Give us an engaging charity, which may incline us to prevent the wants and pleasure of our Sisters, finally, to aid, assist, and reciprocally to do good services to one another; let it be an universal charity, which may unite us all, enable us to surmount all antipathies, prejudices, and repugnances, and which may preserve us from all particular attachments and affections; finally, that it may be a universal charity, which shall never fail, but last as long as our life. Yes, O my God! not even death shall ever be able to sever the bonds which unite us, shall rather cement them the more closely; and the charity which shall have constituted our happiness and consolation here below, will become more sweet, more holy, and more perfect in heaven, where we hope to meet again in Thy Sacred Heart, never to be separated for all eternity. O Mary and Joseph, who love each other so tenderly! obtain for those who glory in being your chosen children, and who so often receive the God of charity in the holy communion, a charity which may, in some respect, approach that which you entertain for us. *Pater, Ave.*

A PRAYER FOR THE SPIRIT OF MORTIFICATION.

Thou hast said, O adorable Master! "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Such is the condition which Thou layest down to all who desire to be admitted among the number of Thy disciples. Thou wilt have among Thy followers only those who are mortified, who are detached from themselves, who have sufficient courage to ascend with Thee to Calvary. If, then, I desire to sanctify myself, to attain the enjoyment of heaven, I must enter on the dispositions of the saints, I must renounce myself, mortify myself, and I must carry my cross every day of my life. Without it I cannot be a true Religious, nor am I worthy of the name of Christian. O my God! what a subject of dread and confusion for me, whom the very name of mortification startles and alarms; for me who am so sensual and so delicate of myself, and so anxious to gratify myself in everything! What complaints, discontent, and murmurs, if I have not what I desire, if my inclinations be thwarted, if I be ordered to do anything contrary to my wishes, and if the slightest mark of that esteem and attention, which my pride lays claim to, be omitted! Divine Jesus! Thy life has been a continual cross and martyrdom; and I seek repose and gratification in this

world. Thou didst endure without complaint every species of suffering, contradiction and ignominy, though innocence itself; and I, who am so guilty, and who have so often deserved hell, seek to evade suffering, or else it is only with murmuring, and unwillingly, that I suffer. I glory in being Thy spouse; I have placed Thy cross upon my heart; I have bound myself to this divine cross by my three vows, as by so many nails, never again to disunite myself from it; and when Thy hand presents a light cross to me, I reject it, I fly from it as much as it is in my power, and, if unable to avoid it, I bear it without courage, I sink under its weight. Vouchsafe, O my God! to inspire me with the spirit of mortification with which the saints have been animated. Then, instead of flying the cross, I shall love the cross, I shall seek it. I shall look on it as a most rich treasure, and I shall consider myself truly happy whenever Thou shalt judge me worthy of suffering anything for Thy name. Animate my faith, and make me comprehend that it is by the road of suffering heaven is gained: that the more I shall have suffered on earth, the more brilliant shall be my crown in heaven. Then, indeed, I shall have no greater pleasure than to suffer with Thee, to carry my cross in Thy footsteps, to renounce for the love of Thee my pleasures, my repugnances, my sensualities, and delicacies, and to become a perfect

victim of Christian and religious mortification. I implore this grace through the intercession of Mary and Joseph, who, holy and innocent as they were, yet led such penitent and mortified lives. *Pater, Ave.*

TO OBTAIN THE SPIRIT OF PRAYER.

I have the happiness every day of appearing before Thee, O my God! in order to address Thee in prayer, and to meditate on Thy holy law. I acknowledge that this holy exercise is one of the most important that is prescribed by the rule; that prayer, when well performed, is a source of light, of graces, of strength, and of consolations, and that, without the spirit of prayer, I shall never possess the spirit of my state, and shall be only a tepid and imperfect Religious. But how have I hitherto acquitted myself of this holy duty, which constituted the delight of fervent souls! It is true, indeed, that I go to prayer when required by the rule; but, at times, I appear there in spite of myself, and am often too late. When in Thy presence, O my God! I scarcely know what to say to Thee; my heart, like a dry and barren soil, produces nothing in Thy sight; it appears without life and without sentiment. If I commence a prayer, a thousand importunate distractions carry my attention far away. My soul with difficulty ascends to Thee, and, far from honor-

ing Thee by my prayer, I fear that I provoke Thee by my dissipation, indevotion, and languor. O God of infinite goodness and sanctity! do Thou teach me to pray in a manner worthy of Thee and agreeable to Thee. Enlighten my mind, that I may be able to meditate on Thy ineffable greatness. Inflame and penetrate my heart, that I may be able to taste Thy infinite sweetness and loveliness. Thou alone, O spirit of God! canst teach me the sublime science of prayer, which is the science of all the saints; I therefore most earnestly beseech it of Thee, O God of my heart! And that I may the more assuredly obtain it, I ask it through the intercession of the ever-Blessed Virgin and of Saint Joseph. *Pater, Ave.*

A PRAYER TO OBTAIN FERVOR.

O my divine Jesus! my soul languishes and pines away; it scarcely experiences any other sentiment but that of distaste and coldness in the performance of what is good; my understanding is without light, my will without fervor, my heart without courage or strength. With difficulty and disgust, I drag along my life, which ought to be directed in the road of perfection; I live in continual dissipation of mind and in a deplorable laxity of principle; I neglect my duties, or I discharge them with indifference; the number of my faults daily increases, and scarcely do I now experience

the reproaches of conscience. O my God! I am seized with alarm when I consider the state of my soul, and reflect on the denunciations pronounced in the Sacred Writings: "Cursed is he who doth the work of God negligently!" "I wish thou wert cold or hot, but because thou art lukewarm, I will vomit thee out of my mouth." O adorable Master! what will become of me, if Thou cast me away from Thy love? Preserve me from so dreadful a misfortune. I know that I deserve it; but I also know that "Thou willest not the death of the sinner, but rather that he be converted and live." To Thee, then, O God of all bounty! I fly, that Thou mayest draw me from the abyss into which I have fallen; from Thee I seek the remedy for the dangerous malady under which I languish; I come to ask Thee for a little of that salutary unction, which formerly made virtue appear to me so amiable, and inspired me with such great ardor in surmounting all its difficulties. I betake myself to Thy divine Heart, the inexhaustible source of holy fervor, in order to inflame mine with the fire of charity, which is almost extinct within me, and to beg of Thee that fortitude of which I so much stand in need, in order to triumph over myself, and to fulfill all my duties with holy fervor. I also implore this grace through the intercession of the Most Blessed Virgin and of Saint Joseph, who were so inflamed with the love

of Thee, and who walked with such zeal in the way of perfection. *Pater, Ave.*

A PRAYER IN TIME OF TEMPTATION.

O Lord! Thy enemies and mine have risen up against me; they seek to destroy my soul; they make every effort to drag it into the infernal abyss. Being alarmed at the dangers which surround me on every side, I come and cast myself at Thy feet to implore Thy aid. Suffer not a soul redeemed by the price of Thy blood, and chosen to be Thy spouse, to become the prey of devils, and to lose Thy friendship. Be Thou my protector and my Refuge; receive me into Thy arms and into Thy Sacred Heart, to secure me against the fury of my enemies: let their malice be but to confusion; destroy their power, avert the arrows they direct towards me. Alas, I am too weak to resist them; and if Thou abandonest me, I am utterly lost. But I hope Thou wilt not abandon me. Thou assurest me by Thy apostle: "God is faithful, who will not suffer you to be tempted above that which you are able; but will make with temptation issue [a way of escape], that you may be able to bear it." Thou hast permitted this temptation, to put my virtue to trial, and to give me an occasion of meriting for eternity. Sustained by Thy powerful hand, I am sure of victory; though all the powers of hell were unchained against me, I shall never lose

courage, because Thou art with me and Thou fightest for me. Holy Virgin, my most tender Mother! Saint Joseph, my most glorious patron! you see to what extremity I am reduced; extend to me a helping hand, and suffer me not to succumb, and to incur the misfortune of offending God. *Pater, Ave.*

A PRAYER TO BE SAID WHEN ONE HAS COMMITTED A FAULT.

Alas! what have I done? Miserable wretch that I am, I have offended my God; notwithstanding all my resolutions and promises, I am guilty of a new transgression. What shall I do in the miserable state to which I am reduced? Shall I abandon myself to discouragement? Shall I imitate the unfortunate Cain, who, after his crime, "fled before the face of the Lord," instead of humbling himself and imploring the divine mercy? This would be the greatest misfortune that could befall me, and it would aggravate my fault. Ah! rather, according to the example of the prodigal child, I will rise without delay, and go to my Father, although covered with the stains of sin, and I shall say to Him in the bitterness of my soul, but with humble confidence: "Father, I have sinned against heaven and against Thee; I am not worthy to be called Thy child," the spouse of Thy dear Son; I do not deserve to dwell in Thy house with Thy faithful spouses; make me as one

of Thy hired servants. O my God! I now see and feel how bitter it is to abandon Thee. I am sensible of my crime, my sin rises up against me, and rends my soul with deep remorse. Even if my fault should not be mortal, nevertheless I most sincerely and most heartily repent of it, because even venial sin is always a great evil, especially in a Religious whom Thou hast favored with so many graces, and who has contracted such holy engagements with Thee. Receive, O my God! the sacrifice of a contrite and humble heart, which I now offer Thee; pardon my sin, restore me to Thy favor, of which I acknowledge myself most unworthy, and grant that I may repair my fault by serving Thee for the future with redoubled ardor. It is thus that Thy saints learned to make amends for the faults into which human weakness betrayed them. They were not impeccable: of them, some committed grievous faults; but by them they were taught to become more humble, more vigilant, more mortified, and more solicitous to avoid all dangerous occasions of sin. Grant that I may enter into their sentiments, and that, having experienced the fatal effects of my own weakness, I may never again trust in myself, but solely in the aid of Thy grace. O Mary, the most holy of God's creatures! O Joseph, whose life was always so pure! obtain for me the grace of never more falling into any wilful sin.

RENEWAL OF VOWS.

Saint Francis of Sales advises Religious to renew their vows often. It might occasionally be done after communion on the anniversary of their entering Religion, of receiving the habit, of making their profession, and when tempted against their vocation.

Prostrate before Thy divine Majesty, O my God! I return Thee a thousand thanks for all the benefits received of Thy infinite mercy. I thank Thee, in a special manner, that, after having made me a Christian, Thou hast called me to so holy a state, hast chosen me to dwell in Thy holy house, and to be Thy cherished spouse. What shall I do to testify my gratitude? Shall I not love Thee, serve Thee, and be Thine without reserve? But, alas! of how many infidelities have I not been guilty, since the memorable day of my consecration! I blush for them, and from my heart repent of them. O God of bounty! pardon me all these faults which I now detest: renew in my soul all the good sentiments with which Thou didst inspire me, when, severing myself from the world, I solemnly vowed myself to Thy service. Divest me of all particular affections, of all that would be unbecoming a Christian, and unworthy of a true Religious. Grant me all the virtues signified by the religious habit with which I am honored, namely, humility, modesty, poverty, mortification, purity, and total separation from the vanities of the world. Sustained by Thy grace, and

full of confidence in Thy boundless mercy and the infinite merits of Jesus Christ, I renounce again, sincerely, entirely, and forever, the world, the flesh, the devil, all sin, all vanity, honor, riches, and pleasures of the earth. O God of my heart! I again choose Thee for my portion, my only inheritance; I renew in Thy presence my vows of poverty, chastity and obedience, trusting, with Thy holy grace, faithfully to keep them during my whole life.

O tender Mother Mary! O angels and saints of heaven! and Thou particularly, glorious Saint Joseph, whom no one has ever invoked in vain, thou, who art the Protector and Father of the Congregation to which I have the happiness of belonging! you also, chaste spouses of Jesus Christ, who always accompany the Lamb, because most faithful to Him when upon earth! intercede constantly for me; obtain for me great fidelity in keeping my vows, observing my rule, and in doing all that the Lord requires of me, in order that, after having incessantly labored here below to please my God, I may eternally possess Him in the kingdom of His glory. *Pater,* etc.

A PRAYER FOR THE SUPERIOR, THAT SHE MAY OBTAIN THE GRACE OF DULY ACQUITTING HERSELF OF HER CHARGE.

I tremble, O my God! at the sight of the awful responsibility which Thou hast im-

posed on me. Alas! how shall I be able to conduct others, when I know not how to guide myself? how form others to religious virtues, which I never put in practice myself? I know my incapacity, and all that I ought to fear from my weakness and ignorance; but I place all my confidence in Thee, and in Thee alone. Thou hast confided to me this charge; Thou wilt therefore grant me the graces I need in order to fulfil it with fidelity. Inspire me, then, from on high, with that spirit of wisdom and prudence I so much want, in order not to abuse the authority placed in my hands. Fill me with the sentiments of the most profound and most sincere humility, in order that, looking on myself as the servant of all my Sisters, I may never lose sight of the account I shall have one day to render to Thee for their souls and my own; that I may uniformly edify them by my good example and regularity, and that thus we may all have the happiness of progressing in the way of perfection. Divine Mary, Mother of my God, God, and my Mother! Holy Joseph, my glorious patron, you see at your feet one who is poor and blind, and one who is in danger of falling into the pit, along with those confided to her charge; stretch out to me a helping hand, and obtain for me from the amiable Jesus all those graces of which I so much stand in need. *Pater, Ave.*

Devotion of the Way of the Cross.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the most holy and undivided Trinity, now and for evermore. Amen.

V. Thou, O Lord, wilt open my lips.

R. And my tongue shall announce Thy praise.

V. Incline unto my aid, O God.

R. O Lord! make haste and help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now and ever shall be, world without end. Amen.

LET US PRAY.

Direct, we beseech Thee, O Lord! our actions by Thy holy inspirations, and carry them on by Thy gracious assistance, that every prayer and work of ours may always begin with Thee, and by Thee be happily ended: through Christ Jesus our Lord. Amen.

A PRAYER TO DIRECT THE INTENTION.

Lord Jesus Christ, Saviour of my soul! I present myself before Thee to follow the Way of Thy cross, and to trace in spirit that sacred path which is marked with Thy adorable blood, during Thy painful journey to

Calvary's Mount. I offer to Thee this pious exercise, with the view of gaining the indulgences which the Sovereign Pontiffs have attached to it; and I purpose to pray for all the intentions which they had in view, in dispensing so rich a treasure. Grant me, O Lord! the dispositions necessary for obtaining these indulgences, as well for myself, as for the souls in purgatory, and in particular for those for whom I design to pray. May I, by this holy exercise, merit Thy mercy in this world, so as to secure, with those suffering souls, a place in Thy eternal kingdom in the life to come. Amen.

And thou, O most blessed Mother of God! assist me by thy powerful intercession. Present this my feeble homage to thy divine Son, in reparation for the many injuries He daily receives from bad Christians, and from so many impious men, "who deny Him who bought them." Let me participate in that ineffable sorrow which pierced thy most tender soul, during the several stages of His Passion: that I may reap a most abundant fruit from this holy exercise, for the benefit of those for whom I pray. Amen.

Whilst moving towards each Station, a verse of the Stabat Mater *may be sung.*

Beneath the world's redeeming wood
The most afflicted Mother stood,
Mingling her tears with her Son's blood.

FIRST STATION.

Jesus is condemned to Death.

V. We adore Thee, O Lord Jesus Christ! and bless Thy holy name.

R. Because, by Thy holy cross, Thou hast redeemed the world.

MEDITATION.

Consider, O my soul! how Pilate condemned to death the innocent Jesus, and how thy Saviour received this sentence, in order that thou mightest be delivered from eternal death.

O my Jesus! I render Thee thanks for Thy great love to me. I beseech Thee to cancel forever the sentence of everlasting death, which I have deserved for my sins, in order that I may be made worthy to possess eternal life. Amen.

Our Father, Hail Mary, Glory be to the Father, etc.

V. Have mercy on us, O Lord!

R. Have mercy on us.

V. May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

As that flowed down from every part,
Of all his wounds she felt the smart.
What pierced his body pierced her heart.

SECOND STATION.

Jesus is loaded with His Cross.

We adore Thee, O Lord Jesus Christ, etc.

MEDITATION.

Consider, my soul, how thy Jesus submitted His shoulders to the heavy burden of the cross, which was rendered still heavier by thy sins.

O my Jesus; grant me the grace not to add to the load of Thy cross by any new sins, but courageously to carry my own cross in performing sincere penance. Amen.

Our Father, etc.

Who can with tearless eyes look on,
When such a Mother, such a Son,
Wounded and gasping, does bemoan?

THIRD STATION.

Jesus falls down under the Cross.

We adore Thee, etc.

MEDITATION.

See, my soul, how thy Jesus, overcome with fatigue and affliction, falls under the cross.

Ah! Jesus! my many falls are the cause of thine; grant me the grace never to renew Thy affliction, by relapsing into sin. Amen.

Our Father, etc.

Oh, worse than Jewish heart, that could,
Unmoved, behold the double flood
Of Mary's tears and Jesus' blood!

FOURTH STATION.

Jesus meets His most holy Mother.

We adore Thee, etc.

MEDITATION.

Consider, O my soul! what grief oppressed the heart of Jesus on seeing Mary, and the heart of Mary on seeing Jesus: thy sins have been the cause of the affliction of both Son and Mother.

Jesus and Mary! cause me to feel a sensible sorrow for my sins, in order that I may bewail them as long as I live, and that I may merit your favor at the hour of my death. Amen.

Our Father, etc.

Alas! our sins, they were not His
In this atoning sacrifice,
For which he bleeds, for which he dies.

FIFTH STATION.

Simon, the Cyrenian, assists Jesus to carry his Cross.

We adore Thee, etc.

MEDITATION.

When Jesus permitted the Cyrenian to carry His cross, it was not because He wanted power, as it is He who upholds the universe; but He wished us to learn to unite our sufferings to His, and to share with Him the chalice of His afflictions.

O Jesus, it is I who have deserved that cross, for it is I who have transgressed: grant that I may be Thy companion, at least, in carrying, for love of Thee, the cross of adversity. Amen.

Our Father, etc.

When graves were opened, rocks were rent,
When nature and each element.
His torments and her grief resent.

SIXTH STATION.

A pious woman wipes the face of Jesus.

We adore Thee, etc.

MEDITATION.

Consider, O my soul! the zeal of this pious woman, who forced her way through the crowd, to wipe the face of Jesus covered over with spittle, blood and sweat.

O my Jesus! grant me the grace to cleanse my soul from all its stains, and to imprint Thy sacred Passion in my soul and heart. Amen.

Our Father, etc.

Shall man, the cause of all His pain
And all His grief, shall sinful man
Alone insensible remain?

SEVENTH STATION.

Jesus falls a second time under the Cross.

We adore Thee, etc.

MEDITATION.

Let us consider the God-man sinking to the ground, again and again. Let us contemplate the sacred Victim, as He appears to us under the burden of the cross. He gives us proofs thereby of His infinite love; He teaches that, notwithstanding our relapses, we ought never to lose confidence, and that, in the midst of the greatest difficulties, we ought never to suffer ourselves to be discouraged.

O Jesus, our strength! preserve us from all relapses, and suffer us not to have the misfortune of rendering useless such fatigues and labors as Thou hast endured for our sakes. Amen.

Our Father, etc.

Ah, pious Mother! teach my heart
Of sighs and tears the holy art,
And in thy grief to bear a part.

EIGHTH STATION.

Jesus consoles the pious women who followed Him.

We adore Thee, etc.

MEDITATION.

Consider, O my soul! how Jesus told these women who came after Him, not to weep for Him, but to weep for themselves and their sinful city; that He might teach us that we ought to bewail our own sins, before lamenting His sufferings.

Ah, my Jesus! grant me the grace to shed the tears of unfeigned contrition, to the end that my commiseration of Thy sorrows may be meritorious for me.

Our Father, etc.

The sword of grief, which did pass through
Thy very soul, O may it now
Upon my heart a wound bestow!

NINTH STATION.

Jesus falls a third time under the Cross.

We adore Thee, etc.

MEDITATION.

It is to Thee, O my soul! that this fresh humiliation of thy Saviour ought to be ascribed, since thy obstinate malice causes thee to fall continually into new crimes.

O my Jesus! I desire that an end may forever be put to my transgressions, in order to procure relief for Thee. Strengthen my resolution, and render it efficacious by Thy grace. Amen.

Our Father, etc.

Great Queen of sorrows! in thy train
Let me a mourner's place obtain,
With tears to cleanse all sinful stain.

TENTH STATION.

Jesus is stripped of His garments.

We adore Thee, etc.

MEDITATION.

What must have been the affliction of Jesus Christ, when His executioners tore off His garments, now sticking to His wounds? How sensibly must He have been grieved at beholding Himself exposed naked to the view of an immense multitude.

O my Jesus! Thou endurest all this without uttering a complaint; what a lesson of patience Thou hast given me! It was to atone for our excesses and immodesties, that Thou didst submit to this insult. Grant us to regain the precious gift of Thy grace, and that we may put off entirely the old man, in order to live more in accordance with the divine sentiments of Thy adorable Heart.

Our Father, etc.

To heal the leprosy of sin,
We must the cure with tears begin,
All flesh's corrupt without their brine,

ELEVENTH STATION.

Jesus is fastened to the Cross.

We adore Thee, etc.

MEDITATION.

Let us consider the excessive torments which Jesus endured, when the executioners stretched on the cross His body, all dyed in blood, and when they fastened it thereto, piercing His hands and feet with long, rough nails.

Ah, Jesus! for me Thou endurest all this, and do I not wish to suffer anything for Thee? Attach, then, my rebellious will to Thy cross; I am at last resolved to offend Thee no more, and to endure everything for the love of Thee. Amen.

Our Father, etc.

O may the wounds of Thy dear Son
Our contrite hearts possess alone,
And all terrene affections drown.

TWELFTH STATION.

Jesus expires on the Cross.

We adore Thee, etc.

MEDITATION.

Let us consider our divine Saviour expiring on the cross, asking pardon for His executioners, promising glory to the good thief, commending His Mother to His well-beloved disciple, Saint John, and surrendering His soul to His heavenly Father. All nature is struck with sorrow at seeing its Maker expire, all creatures proclaim His Divinity.

O sinners! shall we alone remain unmoved at this astonishing spectacle? Let us cast a single glance upon our Saviour, let us view the awful state to which He is reduced. He pardons us, nevertheless, if we sincerely repent. His feet are bound in order to wait for us; His arms stretched out to receive us;

His side laid open, and His heart pierced, to shed upon us His graces; His head bent, to give us the kiss of peace and reconciliation. Let us all, then, hasten to embrace His cross, and to die for Him, since He has died for us. Amen.

Our Father, etc.

Those wounds, which now the stars outshine,
Those furnaces of love divine,
May they our souls impure refine

THIRTEENTH STATION.

Jesus is taken down from the Cross, and given to His Blessed Mother.

We adore Thee, etc.

MEDITATION.

Let us consider what was the distress of the Mother of God, when she received into her arms the pale, bloody and lifeless body of her divine Son.

Holy Virgin! obtain for us grace, that we be no more the cause of thy Son's death, by committing new crimes, but that He may daily live in us by the practice of Christian virtues. Amen.

Our Father, etc.

That, when the dreadful trials come,
For every man to hear his doom,
On His right hand we may find room.

FOURTEENTH STATION.

Jesus is placed in the Sepulchre.

We adore Thee, etc.

MEDITATION.

Consider, O my soul! how the sacred body of Jesus Christ was laid, with the greatest respect, in a new sepulchre which had been prepared for it.

O divine Saviour! I return Thee thanks for all that Thou hast suffered for my salvation. I beseech Thee to give me such a disposition of heart, that, by the worthy reception of the holy communion, Thou mayst make my soul forever Thy abode. Amen.

Our Father, etc.

O hear us, Mary! Jesus! hear
Our humble prayers, secure our fear,
When Thou in judgment shalt appear.
Now give us sorrow, give us love,
That so prepared we may remove,
When call'd to seats of bliss above. Amen.

CONCLUSION.

Compassionate Jesus! behold with eyes of mercy this devotion I have endeavored to perform in honor of Thy passion and death, in order to obtain the remission of my sins, and of the pains incurred by them. Accept

it for the salvation of the living, and the eternal repose of the faithful departed, particularly for those for whom I offer it. Do not, O Jesus! suffer the ineffable price of Thy blood to be paid in vain, or my miserable soul, ransomed by it, to perish. The voice of Thy blood cries louder for mercy than my crimes for vengeance. Have mercy, then, O Lord! have mercy, and spare me for Thy mercy's sake. Amen.

The Following Prayers may be said at the Altar.

ANTIPHON. Christ became obedient for us unto death, even the death of the cross.

V. By Thy holy cross deliver us, O Lord!

R. From all our enemies.

LET US PRAY.

Look down, we beseech Thee, O eternal Father, on this Thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torments of the cross. who liveth and reigneth one God, in unity with Thee and the Holy Ghost, for ever and ever. Amen.

ANT. O all ye that pass by the way! attend, and see if there be grief like unto my grief.

V. Pray for us, O most sorrowful Mother of God.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

We beseech Thee, O Lord Jesus Christ! that the Blessed Virgin Mary, who, during Thy bitter passion, had her most holy soul pierced with the soul of sorrow, may effectually intercede for us with Thy clemency, both now and at the hour of our death: who livest and reignest, one God with the Father and the Holy Ghost, for ever and ever. Amen.

ANT. It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.

V. Eternal rest give them, O Lord!

R. And let perpetual light shine upon them.

LET US PRAY.

O God, by whose favor Thy servants were raised to the dignity of priests, and thus honored with the apostolic functions! grant, we beseech Thee, that they may be admitted to the eternal fellowship of the apostles in heaven, through Christ our Lord. Amen.

O God, the Author of mercy, and Lover of the salvation of mankind! we address Thy clemency in behalf of our Sisters, relations, and benefactors who have departed this life; that, by the intercession of the Blessed Mary, ever Virgin, and of all Thy saints, Thou wouldst receive them into the enjoyment of eternal happiness: through, etc.

O God, the Creator and Redeemer of all the faithful; give to the souls of Thy servants departed the remission of their sins; that, through the help of pious supplications, they may obtain the pardon they have always desired: who livest and reignest world without end. Amen.

Our Father, Hail Mary, Glory be to the Father, etc. Each to be recited six times.

V. Jesus Christ crucified, have mercy on us.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

ON INDULGENCES.

PART I.

Preliminary Instructions on Indulgences.

1. An Indulgence is the plenary or partial remission of the temporal punishments due to sin already pardoned. We must distinguish in sin the guilt from its penalty. The guilt or crime is the injury which sin offers to God; the penalty is the suffering annexed to the commission of a crime as a punishment. Eternal punishment is due to mortal sin; temporal or passing punishment is due to mortal sin already pardoned, as also venial sin. When the sinner is justified before God by the sacrament of penance, or by perfect contrition, the guilt or crime is remitted without any restriction, and the eternal punishment, which he was condemned to suffer in hell, is also entirely remitted; but, nevertheless, a greater or less temporal punishment remains, which must be satisfied for, either in this life, by works of penance, or, in the next life, by the sufferings of purgatory. An Indulgence, then, does not remit sin, whether

mortal or venial; it only remits the temporal punishment due to sin, whether mortal or venial, after sin has been pardoned before God.

2. An Indulgence is plenary or partial. A plenary Indulgence remits all the temporal punishment which the sinner owes, as it were, to God's justice; a partial Indulgence remits only a part of it, more or less considerable. During the first ages of the Church, when the penitential canons were rigorously observed, partial Indulgences consisted in the remission of part of the penance, enjoined by the canons; whence it happened that those Indulgences were designated by the quality of time, of which the penance was abridged; so that we still say, an Indulgence of forty days, of a year, of seven years, etc. We are ignorant of the measure of this punishment that remains due to sin already remitted, because we cannot sound the depths of the judgments of God. Nevertheless, it is certain that Indulgences are very great favors.

3. Indulgences are drawn from the spiritual treasures of the Church, which consist of the superabundant satisfactions of Christ and His saints, which as yet are not applied. Each of the actions of Jesus Christ was of an infinite value: it follows, then, that the satisfactions which He offered to His Father infinitely surpassed the punishment due to the sins of the human race. It is also certain

that many of the saints, especially the Blessed Virgin, Mother of God, who never incurred the guilt of any sin, and, nevertheless, underwent the most extreme afflictions and sufferings, offered to God satisfaction vastly superior to the punishments due to their sins. These satisfactions are united with those of Jesus Christ—not that Christ's merits are insufficient, but because the saints, as members of His body, have their merits mysteriously united with His, and thus form what is called the treasure of the Church, whence she draws each time she grants Indulgences. And Christ has given His Church the power of distributing to the faithful these spiritual gifts, according to their respective wants and merits, as we read in Saint Matthew, chapters xvi and xviii, and again the second Epistle of St. Paul to the Corinthians, chapter the second. The same has been practiced from the earliest ages of the Church, as we read in the writings of Tertulliam and Saint Cyprian.

4. It would be a great error and a sad delusion to imagine that Indulgences dispense us from doing penance, and that, having gained a plenary Indulgence, there should be no necessity for further penitential works. The intention of the Church in granting Indulgences is not to release us from the obligation of satisfying Divine justice, but to assist us in acquitting ourselves of our debts to Al-

mighty God. No Indulgence can ever be gained unless we be truly contrite for our sins, and, consequently, sincerely disposed to do what is in our power to atone for past guilt. In addition, penance and mortification are necessary, not only to expiate past sins, but also to subdue our passions and to preserve us from relapses.

5. The same partial Indulgence can be gained several times a day. If a person be so fortunate as to obtain the application of a plenary Indulgence in its plentitude, he cannot obtain another for himself on the same day; but, as the entire application of a plenary Indulgence does not always take place, a person can obtain many of them on the same day, either for himself or for the souls in purgatory, if confession and communion be not required, as in the case of the Way of the Cross. Several distinguished theologians think, though confession and communion be required for a plenary Indulgence, as is generally the case, that several plenary Indulgences can be obtained on the same day in virtue of the same confession and communion. Hence, in approaching the sacraments of Penance and Eucharist, persons might form a general intention of gaining all the Indulgences there are during the day, reserving to themselves a plenary Indulgence only, and applying the others that may occur, to the souls in purgatory.

6. In order to gain an Indulgence, it is necessary: 1. To have at least the general intention of gaining it. The intention is considered virtually to continue during the day, if not retracted; and it is sufficient to direct one's intention in the morning, for obtaining all the Indulgences attached to the several prayers and good works one may perform during the day. 2. It is necessary to comply exactly and fully with all the prescribed conditions, as to time, place, and manner. For, in Indulgences, all such are to be strictly understood. 3. It is necessary to say all the prayers prescribed, and to articulate them with piety, contrition, and with the intention enjoined. 4. It is necessary to be in the state of grace; for the punishment due to sin is never remitted unless the sin is pardoned. Hence it follows that one single mortal sin would render a person incapable of obtaining any Indulgence, and the affection to one only venial sin would be sufficient to prevent one from gaining a plenary Indulgence in all its full plentitude; because this guilty affection to venial sin, preventing the pardon of the sin, which we do not wish to correct, would also prevent the gaining of the remission of the punishment which it deserves. Hence it is that a plenary Indulgence is often reduced to a partial Indulgence.

7. For the ordinary plenary Indulgence, it is necessary, in addition to the above condi-

tions: 1. To go to confession, although the conscience may not be loaded with any mortal sin: those accustomed to weekly confession can gain the Indulgences occurring during that time and requiring confession as a condition. 2. To come to communion on the day or the vigil fixed for the Indulgence. 3. To recite some prayers according to the intention of the Sovereign Pontiff, namely: for the exaltations of the Holy Roman Church, for the extirpation of schisms and heresies, for peace between Christian princes and states, for the correction of sinners, for the consolation of the afflicted both living and dead, and for the preservation of our Holy Father, the Pope. It suffices to say five *Paters* and *Aves,* or any other prayer, according to the intention of the Sovereign Pontiff. But this should not be omitted, otherwise the Indulgence would not be gained. To gain the Indulgences called *Stations,* it is necessary devoutly to visit the church, oratory or altar designated for the Station. These visits should be made within the space of twenty-four hours, commencing from the first Vespers of the feast to the evening of the day of the feast.

8. To gain the plenary Indulgence at the hour of death, which is attached to certain exercises of piety, faithfully practiced during life, it ordinarily suffices to pronounce with the heart, when it cannot be done with the mouth, and with sentiments of sincere contri-

tion, the holy names of Jesus and Mary. However, as an Indulgence does not remit sins, this Indulgence supposes the person to have obtained the pardon of his or her sins, in the sacrament of penance; or, if that be not possible, that the person repent of his sins by a perfect act of contrition.

9. Those Indulgences only are applicable to the souls in purgatory, which the Church permits to be applied to them, by way of suffrage or intercession. It is proper to direct one's intention for that purpose, namely: to propose to one's self such or such a soul, as that of a parent, of a benefactor, the soul the most tortured in purgatory, the persons for whom one is obliged to pray, the persons the most devoted to Jesus and Mary. It is a very laudable practice on the days that one has it in his power to gain several Indulgences, to apply one to his own wants, and the others to the souls departed. This practice must prove most advantageous to ourselves, for, if we have the good fortune to deliver any soul from her excessive torments in purgatory, we can not doubt but that she will pray with great ardor for us, when she shall be admitted to the presence of God.

10. In order to facilitate the gaining of Indulgences for all persons, the Church has established a great number of them, and has attached them to almost every practice of devotion commonly used by the faithful. It

would, however, be an ill-judged system of devotion to think of obtaining them all, and thus to overload one's self with practices of supererogation. Such persons would be in danger of omitting duties of obligation, and of running through their devotions without the requisite spirit. The better plan is, to limit ourselves to those devotions which are suitable to our state, and to be faithful in the accomplishment of those that are recommended to us. It would, on the other hand, be very blamable on our part, were we totally indifferent regarding those indulgences which are easily attainable, or to deprive ourselves of so great a benefit, and to be indifferent about relieving the suffering souls in purgatory. If we be truly solicitous for our salvation, and if we be profoundly penetrated with the necessity we are all under of doing penance, we would never cease our efforts to offer to God every day some satisfaction for the past sins, and thus to diminish, at least in part, the debt we have contracted. And, since the Church presents us so efficacious a means as Indulgences to supply our insufficiency, we should with zeal have recourse to those spiritual treasures, by which our debts to the Divine justice may be lessened, and the pains of the souls suffering in purgatory be diminished.

PART II.

Indulgences attached to certain daily Exercises.

N. B.—The Indulgences applicable to the souls in Purgatory are marked with an asterisk.

The following prayer may be offered up in the morning, to direct one's intention for the Indulgences that may occur.

O my God! I offer Thee all the prayers and good works which I hope to perform this day. I desire to gain all the Indulgences attached to them, and of which I greatly stand in need, in order to discharge the immense debt I am under to Thy awful justice. Inspire me with sentiments of the most lively contrition for my sins, and with all the other dispositions necessary in order to obtain these precious favors.

MORNING PRAYER AND MEDITATION.

1. **Angelus.* A plenary Indulgence once a month, on a day that one may choose, for reciting on bended knees the *Angelus* at the sound of the clock, at least once a day. And a hundred days' Indulgence for each time it is said. The *Angelus* is said standing, on

Saturday evening and on all Sunday. During Paschal time, instead of the *Angelus,* the *Regina cœli* is said by those who know it, and always in a standing position. Persons living in Communities, who are occupied in any duty of their rule at the sound of the bell for the *Angelus,* can say it afterward, and gain the Indulgence. Persons living where they cannot hear the Angelus-bell, or where it is not sounded, gain the Indulgences by saying the *Angelus* about the same time such bell should be rung.

2. *Seven Gloria Patri,* etc. A plenary Indulgence on two Sundays each month, to persons associated together, at least, to the number of three, who recite every day, at morning, at noon, and in the evening, either together, or separately, seven *Gloria Patri,* etc., and one *Ave,* in honor of the Most Blessed Trinity, the Incarnation of the Eternal Son, and of the Blessed Virgin. Also, a hundred days each time these prayers are recited on ordinary days; and seven years and seven quarantines each time if recited on Sundays. And should one of the three associates discontinue, another should be chosen in his place.

3. *Veni, Creator.* A plenary Indulgence on any day of the month is granted to those who recite the *Veni, Creator,* with a contrite heart; and a hundred days for each time during the Octave of Pentecost.

4. *Litany of Jesus.* The hundred days' Indulgence for each time it is recited with devotion.

5. *Hail, Jesus, Mary,* etc. Twenty-five days' Indulgence each time we invoke with devotion the holy names of Jesus and Mary, or that we induce others to follow this practice. Twenty days for bowing the head with respect in pronouncing these names, or on hearing them pronounced. And persons accustomed to invoke these holy names, obtain a plenary Indulgence at the hour of death, if they invoke them with a contrite heart, at least interiorly.

6. **Mental Prayer.* A plenary Indulgence once a month, to all persons who every day make, at least, a quarter of an hour of meditation. And seven years and seven quarantines for each time. The same Indulgences granted to those who in public or in private teach the Christian doctrine, or the manner of meditating, and to those who assist at these exercises. The same Indulgences obtained at evening prayer.

7. *Salve Regina,* etc. A plenary Indulgence on two Sundays of each month, and on all the feasts of the B. V. Mary, or All-Saints Day, and at the hour of death, for reciting every day, in the morning, the *Salve Regina,* and in the evening, the *Sub tuum præsidium,* adding to each the versicles: *Dignare me laudare te, Virgo sacrata.* R. *Da*

mihi virtutem contra hostes tuos. V. *Benedictus Deus in sanctis suis.* R. *Amen.* A hundred days for each time on ordinary days, and seven years and seven quarantines on Sundays.

8. *The Holy Mass.* Indulgences of several years applicable to the souls in purgatory, each time one hears the holy Mass with devotion. Persons accustomed to assist at Mass with Beads blessed, gain the Indulgences marked at No. 17.—A year's Indulgence every time one kneels and prays at the sound of the bell for the Elevation of the Most Blessed Sacrament in the Mass, either in the church, or at home, or elsewhere.—An Indulgence of two years, when at the sound of the church bell a person goes to the church, or advances towards the church, to adore the Most Blessed Sacrament.

9. *The Holy Communion.* An Indulgence of ten years for going to communion on the feasts of our Lord Jesus Christ, of the Blessed Virgin, of the apostles and of Saint John the Baptist. Five years on the other feasts. Persons having the Beads blessed gain fifty days, each time they prepare for communion with devotion. (See No. 17.) Persons going to communion, at least once a month, gain a plenary Indulgence on the Patron feast of the place, and on another day at their option during the year, by fulfilling the usual conditions. A plenary In-

dulgence for going to communion on All-Souls Day in one's own parish.

10. *Office of the Holy Ghost of the Blessed Virgin.* Several Indulgences for preparing one's self with piety to recite the holy Office. (See No. 17.) Thirty days for bowing respectfully the head at the *Gloria Patri,* etc. Sixty days for devoutly saying the *Ave.* If one recite the *Sacrosancta* after the Office, one obtains the remission of the faults incurred through human frailty in the recital of the Office.

PRAYERS OF THE HOUR.

11. * A plenary Indulgence once a month and at the hour of death, for reciting the acts of *Faith, Hope and Charity,* expressing the particular motives for each of these virtues. Also, seven years and seven quarantines at each time.

PRAYERS AT NINE O'CLOCK.

12. Several Indulgences each time one recites the prayer: O divine Heart of Jesus! etc.

PRAYERS AFTER MEALS.

13. Plenary Indulgences once a month for saying every day the following aspiration:

> Praised and thanked be at every moment,
> The most Holy and Divine Sacrament.

Also, a hundred days for each time; and

three hundred days for the Thursdays of the year, and during the Octave of the Blessed Sacrament, if the aspiration is said three times on these days.

PRAYERS AT NOON.

14. *The Joys of the Blessed Virgin.* Sixty days' Indulgence for each *Ave Maria.*

PRAYERS AT THREE O'CLOCK.

15. * A plenary Indulgence once a month for reciting every day for those in their agony three *Paters,* in memory of the Passion and Agony of our Lord, and three *Aves* in memory of the sorrows of the Blessed Virgin, standing at the foot of the cross. And three hundred days for each time.

PRAYERS AT FOUR O'CLOCK.

16. A plenary Indulgence once a month for those who recite every day, in honor of the Most Blessed Trinity, the aspiration, "Holy, Holy, Holy, Lord God of Hosts! All the earth is full of Thy glory! Glory be to the Father, and glory be to the Son, and glory be to the Holy Ghost." A hundred days for ordinary days; and three hundred days if it be said three times on Sundays and during the Octave of the most Holy Trinity. A *Pater* and *Ave* for those in their agony; fifty days for those who have the Beads blessed.

PRAYERS AT FIVE O'CLOCK.

17. *Beads.* There are two kinds of beads, to which innumerable Indulgences are attached: beads which are merely blessed, and beads of St. Bridget.

Persons who have the beads blessed can gain a plenary Indulgence on the following days: Nativity of our Lord, Epiphany, Ascension, Pentecost, Easter Day, Trinity Sunday, Corpus Christi, Purification, Annunciation, Assumption, Nativity of the B. V. Mary, feasts of the Apostles, of Saint John the Baptist, Saint Joseph, All-Saints, at the hour of death.

To gain these Indulgences, it is necessary: 1. To have the beads blessed by the Pope, or by a priest having a special faculty for that. The same Indulgences are attached, and on the same conditions, to crosses, medals, crucifixes, statues, etc., which are indulgenced, and they can be gained by those who have any of these objects, although they may not have the blessed beads. 2. It is necessary to perform some one of the following good works: to recite, at least once a week, the entire Rosary or Beads, or the little Office of the B. Virgin, or the Office for the Dead, or the Seven Penitential Psalms; or to be in the habit of teaching the Catechism, or of visiting the imprisoned or sick, or of helping the poor, or of assisting at Mass. 3. It is neces-

sary to have the beads about one's person, or the object blessed, at the time of saying the prayers, or to have it placed before one, or in a becoming place in the house where one lives. It is not necessary to hold it in the hand, as the beads of St. Bridget. 4. The Indulgences are not gained until the prayers are terminated; it is not, however, necessary to say them together. The decades of the beads may be said separately, provided that they be resumed where stopped at, on the same day.

Besides the Indulgences here mentioned, there are several other partial ones, of which the following are the principal: 1. Two hundred days for teaching the Catechism, visiting the sick or imprisoned, and for doing them any spiritual or temporal service. 2. One hundred days whenever one performs any of the good works mentioned above, such as the Rosary, or the beads, etc. 3. A hundred days when one examines his conscience with a firm purpose of amendment, saying, at the same time, three *Paters* and *Aves,* in honor of the Most Holy Trinity, and five in memory of the Five Wounds; or in devoutly commemorating the Passion on Friday, and saying three *Paters* and *Aves.* 4. Fifty days when one devoutly prepares himself for the holy communion, or for the recital of the divine Office.

18. The beads of Saint Bridget have an Indulgence of a hundred days attached to

each grain, which are gained according as the prayers corresponding to the grains are said.

Besides, there are the following Indulgences: A plenary Indulgence. 1. Each month, if the beads be said every day. 2. On the feast of Saint Bridget, if the beads be said at least once a week. 3. At the hour of death. A hundred days, whenever a person, who has the beads about him, hears Mass, or assists at the preaching of the word of God, or accompanies the holy Viaticum to the sick, or draws sinners to repentance, or for *any other good work* performed in honor of our Lord Jesus Christ, of the most holy Virgin, or of Saint Bridget, in reciting three *Paters* and *Aves*. Forty days each time one prays for those in agony when the church bell strikes. Twenty days for examining one's conscience with contrition of heart, adding three *Paters* and *Aves*.

N. B. 1. The Indulgences of the beads of Saint Bridget being attached to the grains, it is necessary to hold the beads in one's hand according as the prayers corresponding to them are recited. But, when several say the beads together, it suffices that one should hold them. 2. The same beads may be blessed for the Rosary of Saint Dominic and of Saint Bridget. 3. Images, crosses, medals, beads, statues, etc., cannot be blessed, if made of paper, wood, lead, iron, pewter, tin, etc., but they must be made of gold or silver, or brass,

or of glass, if compact and solid, etc. 4. The objects blessed lose the Indulgence when lent for the sake of the Indulgence, or given or sold after having appropriated them or used them one's self. 5. The beads do not lose their Indulgence, though some few of the grains be lost, which can and ought to be replaced by others; also if the string be changed, provided the order of the grains be kept. But if broken, and a great number of grains be lost, it is no longer morally the same beads, and it loses the Indulgences. 6. It is customary to say the first Rosary on the new beads for the Pope, the second for the Church, the third for him who blessed it.

19. *Prayers in honor of the Sacred Heart.* By saying every day in honor of the Sacred Heart, *Pater, Ave,* and *Credo,* with the aspiration, *O Sacred Heart of Jesus, I implore that I may love Thee more and more,* a plenary Indulgence is gained: 1. On the first Friday or first Sunday of each month. 2. On any other day that one may choose in the month. 3. On the feast of the Sacred Heart, or the following Sunday. 5. At the hour of death. Also seven years and seven *quarantines* on the four Sundays preceding the feast of the Sacred Heart. Sixty days for all the good works performed by the faithful who are accustomed to practice this devotion every day. To gain these Indulgences, it is the opinion that a person would act more se-

curely by being registered in the Society of the Sacred Heart of Jesus. An Indulgence of one hundred days to all those who make the following offering to the Most Sacred Heart, before the image of the same: "O my amiable Jesus! I, N. N., desirous of testifying to Thee my gratitude, and of repairing my infidelities, give Thee my heart, I consecrate myself entirely to Thee, I resolve, through Thy assistance, never again to sin."

20. * An Indulgence of a hundred days each time that we recite the prayer, "May the most just, the most high, and the most amiable will of God be in all things fulfilled, praised, and exalted above all, forever. Amen." If it be repeated every day, a plenary Indulgence can be obtained once a year, on whatsoever day may be chosen by the person practicing this devotion. A plenary Indulgence at the hour of death, in favor of those who often recited it during life, and submit to death with resignation.

EVENING PRAYERS.

There are several Indulgences for those who, having a beads blessed, examine their conscience with contrition.

21. Two hundred days for those who recite the Litany of the B. V. Mary.

22. One hundred days each day, and a plenary Indulgence once a year, for reciting

in the evening, at the sound of the clock, on bended knees, the *De profundis,* and *Pater* and *Aves,* and the verse, *Requiem æternam,* etc. If the clock is not rung for the dead, the Indulgences can be obtained by saying these prayers towards evening.

PART III.

Indulgences attached to Various Exercises of Devotion.

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1. There are one hundred days of Indulgences for masters and mistresses of schools, each time they explain the Catechism or Christian doctrine in their schools, either in public, or in private.—Seven years and seven quarantines when they conduct their scholars, on Sundays, and festival days, to Catechism. Seven years and seven quarantines to all the faithful, each time they assist at Catechism or explanation of the Christian doctrine, as also to those who give it. Also, if they be in the habit of assisting at, or of giving, Catechism, a plenary Indulgence is granted to them on the Nativity of our Lord, at Easter, and on the feast of Saints Peter and Paul.

2. Seven years and seven quarantines, each time we visit the image of the Sacred Heart exposed to the veneration of the faithful in a church or oratory, provided we pray according to the intention of the Sovereign Pontiff.

3. One hundred days each time persons salute one another with the words, "May Jesus Christ be praised. R. Amen."—Also, a plenary Indulgence at the hour of death for those who have had this laudable practice in life.

4. Several Indulgences for kneeling before the Blessed Sacrament—for kissing with devotion the crucifix, for devoutly saying: "O my Jesus! have mercy on me."

5. * A plenary Indulgence: 1. On Holy Thursday. 2. On Corpus Christi. On a day in the year at one's option, for reciting frequently, or at least ten times in a month, the *Pange Lingua,* or solely, the *Tantum ergo,* etc., with the versicles, *Panem de cœlo,* and usual prayer, *Deus qui nobis.*—Three hundred days each time one recites the *Pange lingua,* one hundred for the *Tantum ergo,* with the versicles and prayer as above.

6. Seven years and seven quarantines for accompanying the Blessed Sacrament with a lighted torch to the sick.—A hundred days for reciting a *Pater* and *Ave,* according to the intention of the Pontiff, when one cannot accompany the Blessed Sacrament.

7. Several Indulgences for reciting, on

Friday, at three o'clock, three *Paters* and *Aves,* in honor of the Passion and Death of our Lord.

8. A hundred days for each of the following aspirations:

Jesus, Mary, Joseph! I give you my heart, I give you my life.

Jesus, Mary, Joseph! Come to my assistance during my agony.

Jesus, Mary, Joseph! that I may terminate my life with you in peace.

9. One hundred days for devoutly reciting, "Blessed be the Holy and Immaculate Conception of the most Blessed Virgin Mary."

10. * One hundred days as often as one recites this prayer: "Angel of God, who art my guardian, vouchsafe on this day to illuminate, preserve, guide, and govern me, who am confided to thee by the Supreme Clemency." If one recites this every day, both morning and night, a plenary Indulgence, on the second of October, the feast of the Angel-Guardian, and also at the hour of death.

11. * The plenary and partial Indulgences attached to visiting the holy places of the Passion of our Lord at Jerusalem, are gained by making the Way of the Cross. Their number and variety are difficult to assign; they are most abundant, and all applicable to the souls in purgatory. There are a plenary and several partial ones at each Station. It is remarkable that, to gain them, confession

and communion are not necessary conditions, as in most plenary Indulgences; the state of grace is alone required. In order to gain these Indulgences, it is necessary: 1. To make the Stations: that is, to go from place to place, and to kneel down at each Station. If the multitude of people or the smallness of the place prevent the change of place, it is at least required to turn towards the representation of each Station. 2. To meditate piously on the Passion of our divine Redeemer, or, at least, to think with sentiments of affection, either mentally, or in the recital of vocal prayers. There are no prayers prescribed, and none are absolutely necessary for gaining the Indulgences; it is, however, customary to recite before each representation a *Pater, Ave, Gloria, Miserere nostri,* and *Fidelium animæ,* etc. 3. The Stations may be interrupted for a legitimate reason, if they be resumed the same day. 3. Sick persons and others lawfully prevented from visiting the Stations, can supply for it by holding in their hand a crucifix, and reciting fourteen *Paters, Aves, Glorias;* and in addition five *Paters, Aves,* and *Glorias,* in honor of the Five Wounds of our Lord; afterwards one *Pater* and *Ave* according to the intention of the Sovereign Pontiff. The Indulgences of the Way of the Cross have been granted or confirmed by twenty-six Popes.

12. * Persons who perform the *Month of*

Mary, by honoring her with any practice of devotion during the month of May, gain three hundred days each time, and a plenary Indulgence, on whatsoever day of the month they make choice of during the month.

13. * One hundred days, each day one recites with devotion the *Seven dolors and seven joys of Saint Joseph.* Three hundred days for every Wednesday, and for each of the days of the two novenas which precede the Feast of Saint Joseph, 19th of March, and that of the Patronage of Saint Joseph. A plenary Indulgence on each of those feasts, for those who recite the aforesaid prayers, and go to confession and communion. Also a plenary Indulgence once a month, if one recites them every day during the month.

Different Methods of reciting the Beads.

In order to prevent distractions, and to keep up attention and fervor in the recital of the beads, it is useful to form to one's self certain particular intentions which can be changed at each decade, or even at each *Ave Maria.* This holy practice has the advantage of giving an agreeable variety to one of the most salutary exercises of piety in use in the

Church for honoring the Mother of God. It also serves to fix the inconstancy of the imagination, and to prevent the distaste which the frequent repetition of the same prayers might sometimes cause to persons not very fervent. We shall here propose several methods and various specimens of intentions, which each one can choose, according to the wants of her soul, and as the fancy of each one may suggest.

METHOD I.

To meditate on the mysteries usually proposed. This method of recalling to mind the principal mysteries of our holy religion presents to us, in the person of Jesus Christ and of His holy Mother, the models of the most sublime virtues.

I.

The Joyous Mysteries.

1. Decade, the Incarnation: the virtue of the Mystery, humility. 2. The Visitation: Charity towards our neighbor. 3. The Nativity of our Saviour: love of poverty. 4. The Prescntation in the temple: perfect obedience. 5. The Finding of Jesus: fervor.

II.

The Dolorous Mysteries.

1. Decade, the Agony of our Saviour: perfect resignation. 2. The Flagellation: in-

vincible patience. 3. Crowning with thorns; unalterable meekness. 4. The Carrying of the Cross: patience under the trials of our state of life. 5. The Crucifixion: love of Jesus.

III.

The Glorious Mysteries.

1. Decade, the Resurrection: a perfect conversion. 2. The Ascension: desire of heaven. 3. Descent of the Holy Ghost: recollection. 4. Assumption of the Blessed V. Mary: the grace of a good death. 5. Her crowning in heaven: sincere devotion to Mary.

IV.

To honor the glorious relations of Mary with the Persons of the Most Blessed Trinity.

Honor, by the three first *Aves* of each decade, the eternal Father, whose beloved daughter Mary is; by the three following *Aves,* the eternal Son, whose Mother Mary is; and by the next three, the eternal Spirit, whose chaste Spouse she is; and by the tenth *Ave,* glorify the most Holy Trinity, whose august temple she is. As all the dignity of Mary is derived from her relation to the three divine Persons, we can practice nothing more glorious in regard to her than to commemorate them often. Hence persons are accustomed to offer up, in the beginning of the Rosary, three *Aves* with this intention.

V.

To commemorate the Glories of Mary.

Recite the three first *Aves* of each decade, to honor Mary as the Queen of the triumphant Church: three more, as the Advocate of the militant Church: the next three, as the Consoler of the suffering Church; and the tenth, as the chief work of an Omnipotent God.

VI.

To honor the Virtues of Mary, and to ask her for the grace of imitating them.

1. Her profound humility. 2. Her lively faith. 3. Her unshaken hope. 4. Her ardent love of God. 5. Her tender charity for all. 6. Her immaculate purity. 7. Her perfect obedience. 8. Her extreme poverty. 9. Her unalterable patience. 10. Her spirit of prayer. As, according to the sentiments of holy doctors, the best criterion of true devotion to the Virgin is the imitation of her virtues, how agreeable to her, and advantageous to us, must not this method be!

VII.

To recite the Beads in memory of the principal Feast of the B. V. Mary.

1. The Immaculate Conception. 2. The Nativity. 3. The holy name of Mary. 4. The Presentation. 5. The Annunciation. 6. The Visitation. 7. The Purification. 8. The Seven

Sorrows. 9. The Assumption. 10. The Sacred Heart of Mary. By pursuing this method, one may be considered to celebrate all the feasts of the Blessed Virgin, whenever he recites the beads.

VIII.

To honor Mary as Queen of the Angels.

Recite the nine first *Ave Marias* of each decade, in union with the nine choirs of angels. 1. The Seraphim. 2. The Cherubim. 3. The Thrones. 4. The Dominations. 5. The Virtues. 6. The Powers. 7. The Principalities. 8. The Archangels. 9. The Angels. 10. The whole celestial court. How pleasing must such prayers be to Mary, which are united with the concerts of praise eternally celebrated in her honor by the celestial spirits!

IX.

To honor Mary as the Queen of Saints.

One or several decades can be formed of the blessed in heaven, according to the order indicated in the Litanies of the Saints. 1. Patriarchs and Prophets. 2. The Apostles and Evangelists. 3. The holy Martyrs. 4. The holy Pontiffs and Confessors. 5. The holy Doctors. 6. The holy Priests and Levites. 7. The holy Monks and Hermits. 8. The holy Virgins. 9. The holy Women. 10. All the Saints of heaven. This view of so

many faithful servants of Mary, who have been saved by her powerful intercession, ought to inspire a profound respect and entire confidence in this divine Mother.

X.

To unite ourselves with those Saints who on earth were in any way related to her.

1. Saint Joachim, her father. 2. Saint Anne, her mother. 3. Saint Joseph, her spouse. 4. Saint Zachary. 5. Saint Elizabeth. 6. Saint John the Baptist. 7. Saint John the Evangelist. 8. Saint Martha. 9. Saint Mary Magdalen. 10. All her holy relations. The united intercession of so many saints, who bore such intimate relationship to Mary, must certainly prove highly advantageous to us.

XI.

To recite the Rosary in union with those Saints who were the most distinguished for their devotion to Mary.

1. Saint Bernard. 2. Saint Bonaventure. 3. Saint Dominic. 4. Saint Simon Stock. 5. Saint Francis Xavier. 6. Saint Aloysius Gonzaga. 7. Saint Teresa. 8. Saint Louis, King of France. 9. Saint Francis de Sales. 10. Saint Vincent of Paul. It is easy to compose a rosary or decades at one's option, commemorating those saints towards whom one feels most devotion.

XII.

To implore Mary's aid for souls in Purgatory.

Recite the first *Ave* for your deceased Sisters. You cannot give them a more sincere and solid proof of your attachment towards them. The second *Ave* for your parents: filial piety demands it of you; the third for your spiritual and temporal benefactors, as a tribute of gratitude; the fourth for those who suffer on your account: it is an act of justice; the fifth for those who are most devout to Mary; the sixth for those souls who are most abandoned, as most worthy of compassion; the seventh for the deceased of the parish, who seem to have a right to it; the three last *Aves* for the souls departed, in general.

XIII.

To unite the Litany of Mary with the Beads.

One can say the *Pater* and the three *Aves* at the beginning of the beads in honor of the Most Blessed Trinity. On the first decade, the first *Ave, Sancta Maria,* or Hail, Holy Mary; the second, *Ave, Sancta Dei Genitrix,* or Hail, Holy Mother of God; the third *Ave, Sancta Virgo Virginum,* or, Hail, Holy Virgin of virgins; and thus in succession.

XIV.

On the Eve of Communion.

The beads may be recited in order to prepare for that great action, and to implore a share in the holy dispositions of the Blessed Virgin, and in the pious sentiments which animated her at the moment of the Incarnation, and also when she had the happiness of receiving communion after the Ascension of Jesus Christ. During the first decade, make an act of faith and adoration of the Blessed Sacrament; during the second, an act of profound humility; during the third, an act of sincere contrition; during the fourth, an act of confidence and love; during the fifth, excite in your heart an ardent desire of being united with Jesus Christ.

XV.

On the Day of Communion.

On the day you have had the happiness of going to communion, unite yourself to Mary, and with her recite the first decade with lively sentiments of admiration; the second, in sentiments of thanksgiving; at the third, offer yourself without reserve to Jesus; at the fourth, implore of Him to grant you all His graces through the intercession of His divine Mother; at the fifth, take the resolution of being entirely His, and deposit this resolution in the hands of Mary.

In this way it is easy to perceive that the beads recited in any of these methods, or others similar to them, must be most useful and salutary, and that this devotion ought not to occupy an inferior place among the devotions of a good Religious, or of any Christian attached to the Mother of the Saviour of mankind. Experience will shortly convince you how suitable they are for removing distractions, and for cherishing in the soul the most tender sentiments of devotion towards this divine Mother.

Miraculous Prayer.

August Queen of Heaven! Sovereign Mistress of the Angels! Thou, who from the beginning hast received from God the power and mission to crush the head of Satan; we humbly beseech thee to send thy holy legions, that, under thy command, and by thy power, they may pursue the evil spirits; encounter them on every side; resist their bold attacks, and drive them hence into the abyss of everlasting woe. Amen.

"Who is like unto God!"

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